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सत्यान्नास्तिपरोधर्मः

THE

Aitareya and Taittiriya UPANISHADS

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

S. SITARAMA SASTRI, B. A.

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V. C. SESHACHARRI, B.A., B.L., M.R.A.S.

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Dr. ANNIE BESANT.

President, Theosophical Society, Adyar, Madras, S.

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BY KIND PERMISSION

TO

Dr. Annie Besant

P. T. S.

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PREFACE.

IT is a matter of great satisfaction to me, to be able to introduce the fifth volume of this series, which, perhaps, is a little late in its appearance.

The late Professor Max Muller, to whom India is under a deep debt of gratitude, expressed, in a letter to me (printed overleaf), his desire to accept the dedication of the translation of the Brihadâranyaka Upanishad.

V. C. SESHACHARRI,

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DEAR SIR,

I had already seen some of your Upanishad translations. They are very creditable to you and to your fellow-workers, such as Pandit Gangânâtha Jhâ. They represent a real step in advance and I hope you will continue your very meritorious work. The Upanishads are extremely difficult to translate into English, and many passages lend themselves to different translations. I have myself translated the twelve most important Upanishads in the Sacred Books of the East, and you will find that I often discover in them a meaning different from that which you assign. I doubt whether we shall ever arrive at unanimity in this respect, but I highly appreciate your translation as a help towards that unanimity.

If you translate the Brihadâranyaka Upanishad I shall accept its dedication to me as a real honour.

Believe me,
Yours very sincerely,
F. MAX MULLER.

To

M. R. Ry.
V. C. SESHACHARIAR, AVL.,
B.A., B.L., M.R.A.S.,
High Court Vakil, Madras.

The Aitareya Upanishad.

SRI SANKARA'S INTRODUCTION.

OM TAT SAT.

Adoration to the Brahman. Karma has been ended with the Knowledge of the lower *Brahman*. The highest goal of *Karma* combined with Knowledge has thus been concluded with the Knowledge *Uktha*. It has been then said "This is the true *Brahman* called *Prâna*; this is the only God. All the *Dêvas* are only the various manifestations of this *Prâna*. He who attains oneness with this *Prâna* attains the *Dêvas*." Some think that this becoming one with the *Dêvas* is the highest object of human endeavour; that this is emancipation; that this is to be attained by the aid of Knowledge and *Karma* combined; and that there is nothing beyond this. With a view to refute them the subsequent Upanishad beginning with '*A'tmâ vâ idam*' is commenced to enjoin the Knowledge of the pure *A'tman*. How is it inferred that the subsequent portion of the book is intended to enjoin the Knowledge of the pure *A'tman* unconnected with *Karma*? Because no other purpose can be inferred. Moreover, it will be shown by the text " It inflicted him with hunger and

thirst" etc., that the *Dêvas* previously mentioned such as *Agni* etc., are subject to *Samsâra*, being subject to faults, such as hunger. All that is subject to hunger etc., is only in *Samsâra*. But according to the *Srutis*, the highest *Brahman* is above hunger etc.

Very well, let thus the knowledge of the pure *A'tman* be the means to emancipation. But the non-performer of *Karma* alone is not entitled thereto; for no such distinction is declared and there is no mention of a distinct order of *Sanyâsins*. Again, it is after enjoining *Karma* described in the thousand *Brihatis* that the Knowledge of the *A'tman* is introduced: Therefore the performer of *Karma* alone is entitled. Nor is the Knowledge of the *A'tman* unconnected with *Karma*; for the summing up here is similiar to that in the beginning. Just as in the first portion of this Upanishad, in the *Brâhmana* * and the *Mantra*, * by the texts. "The sun is the *A'tman*" etc., the *Purusha* connected with *Karma*, *i.e.*, the Sun, has been said to be the *A'tman* or soul of all living things immoveable, moveable, etc.; similarly, in the last portion, beginning with "the *Brahman* is this *Indra*," etc., the *Brahman* is said to be the *A'tman* of all living things and it will be concluded by saying all that is immoveable is guided by the *Brahman* named *Prâjña*. Similarly it is said in the *Samhitopanishad* also. Having there stated that the *Brahman* is connected with *Karma* by the texts "It is this *Brahman* alone which the

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Mantra portions of the Upanishads are pithy and condensed like aphorisms, whereas the *Brâhmana* portions are explanatory to them.

followers of the Rig Veda seek in the great *uktha* or the thousand *Brihatis* "; it concludes by saying "they say that this *Brahman* is in all beings." Similarly, the identity is declared by saying "one should know that the *A'tman* indicated in the text 'He who is in the Sun' and the *A'tman* indicated in the text 'He who is this, bodiless *Prajñâtman*' are one and the same." In this Upanishad also beginning with the question 'who is this *A'tman*,' it will be shown that he is the *Prajñâtman* according to the text 'Knowledge is *Brahman*.' Therefore the Knowledge of the *A'tman* is not unconnected with *Karma*. It may be said that this refutation is mere repetition and therefore useless. For, in the *Brâhmana*, beginning with the question "how Oh sage, am I *Prâna* &c.," the Self has been determined to be the Sun (by the sage's reply). Here also in replying to the question "what is that Self" it is determined once again that the Self is all this. So it is mere needless tautology. To this we reply 'No.' There is no fault of tautology as it serves the purpose of ascertaining another aspect of the same *A'tman*. How? Either because it serves to ascertain, of the active *A'tman*, other aspects, *viz*., the creation, the protection and the destruction of the universe, etc., or because it serves to lay down only the worship of the *A'tman*, or because the subsequent portion of the book beginning with "*A'tmâvâ*" etc., serves to show that even the active *A'tman* can be worshipped without the help of the action. As this fact has not been mentioned in connection with the *Karma-kânda*, so here, it is given that the one *A'tman* without a second is to be worshipped. The

A'tman can be worshipped as one with the worshipper, or different from him. The *A'tman*, though one, is in the performance of *Karma* looked upon as something distinct ; but the same can be worshipped as not different when *Karma* is not performed. So there is no fault of repetition.

It is said in the *I'sopanishad* " He who knows both *Vidyâ* and *Avidyâ* gets over death by *Avidyâ* and attains immortality by *Vidyâ*." " Only doing *Karma*, or one's own duty, one should like to live here a hundred years." Nor does the life of mortals extend beyond a hundred years, leaving the time during which one can worship the *A'tman* after renouncing *Karma*. It has been shown also that the life of men consists of as many thousands of days. The hundred years of life are taken up with *Karma*. The *Mantra* " only doing *Karma*, etc." has also just now been stated. Similarly also the texts "He performs *Agnihotra* for life," "One should perform sacrifices on the new moon and full moon days for life," etc.; also "They burn him with the sacrificial utensils." There is also the *Sruti* which declares that man is born with a three-fold obligation. Thus the injunction about *Sanyâsa* etc., according to the text "They then renounce and live as mendicants" is a statement intended to eulogise the Knowledge of the *A'tman* or applies to those who are disqualified to perform *Karma*, such as the blind and the lame, &c.

All such previous arguments are not sound; for there can be no motive to act, there being no use in performing *Karma*, when the highest truth is known. As for the statements, that the performer of *Karma* alone attains Knowledge of the *A'tman* and

that the Knowledge of the *A'tman* is connected with *Karma*, they are not maintainable. Action is inconsistent in one who having known the highest *Brahman* as his own *A'tman* and thus been perfect and free from all the faults of *Samsâra* does not find any benefit to his *A'tman*, either from what he had done or what he has to do. If it be said that he does it, because it is enjoined, although he sees no good in it, that cannot be; for he has realised the *A'tman* which is subject to no injunction. It has been seen in the world that he who seeks some benefit to himself—the attainment of something desirable or the averting of something not desired—and the means thereto is subject to injunctions; not he who sees that the *Brahman*, contrary to that and not subject to injunctions, is his *A'tman*. If even he, who sees that the *Brahman* is his *A'tman* and therefore is not subject to injunctions, can be commanded that 'all men should ever perform every *Karma*, this conclusion too is not desirable, nor could he be possibly commanded by any, because, even the Vedas are born of him. For none is said to be directed by his own words proceeding from his own wisdom; a wise master cannot be directed by an ignorant servant. Nor could it be urged that as the Vedas are eternal they have authority of themselves to command all men. For the fallacy here has already been pointed out. Even for the same reason, the fault in the assertion that 'all men will ever have to perform every *Karma*,' is also unavoidable. If it be said that the *Sâstra* itself enjoins it, *i.e.*, as the necessity of performing *Karma* has been laid down by the *Sâstra*, so also the knowledge of the

A'tman is enjoined by it on the performer of *Karma* alone, we say 'no;' for it is impossible that the *Sâstra* could lay down contrary propositions. It is not possible to lay down that the same thing is unconnect ed with *Karma* performed and to be performed and also that it is the contrary of that, just as it is to postulate that fire is both hot and cold. Again the desire to attain what is desirable and the desire to avert what is not, are not produced by the *Sâstras*; for they are found in all living beings. If both of them were the products of the *Sâstras* they would not be found in cow-herds etc., as they are not acquainted with the *Sâstras*. It is well known that what is not self-evident, should be laid down by the *Sâstras*. If therefore the knowledge of the *A'tman* were made by the *Sâstra* to be inconsistent with past and future *Karmas* how could it again, contrariwise produce action in the Self as coldness in the fire, or darkness in the Sun? It it be said the *Sâstras* do not teach so, we say 'no;' because of the concluding text "One should know that That is his *A'tman* and that *Brahman* is intelligence," and also because the text "Therefore seek the *A'tman* alone," "Thou art That," etc., refer to the same idea. As the *Karma-kânda* of the Vedas, preaching an active Self, is merely a means to realise the real inactive Self and therefore not contradictory to *Gñâna-kânda*, so when the Knowledge of the real Self arises we cannot reasonably deny it or assert it to be false.

If it be urged that there is likewise, no use in the act of renunciation, we say 'no;' because the

Gîta lays down that there is no need for a man being inactive. Hence those who say that 'knowing *Brahman*, a man should observe self-denial,' commit the same mistake. To this we reply 'No.' Because perfect self-denial means, cessation of all actions. So long as a man is in ignorance, he feels want; whereas in reality he is full and perfect, and therefore has no need of being active. This ignorance is in all beings.

It is found that whenever one is prompted by a desire for something, he puts forth activity through speech, mind and body. For it has been clearly settled in the *Vâjasaneyi Brâhmana* that *Karma* for obtaining the five-fold object of son, wealth etc., springs from desire, as in the texts "Let me have a wife" and "These two, that is, the ideas of ends and means are certainly desires." As the activity of speech, mind and body originating in the faults of ignorance and desire and known as *pânktha*, *i.e.*, five-fold (desires), is impossible in a Knower free from the faults of ignorance etc., the perfect self-denial, is mere passivity and not anything to be actively performed, such as sacrifice etc; and such self-denial is the very nature of the Knower and therefore no idea of necessity is required. It is not fit to ask why a person travelling in darkness does not, when light dawns, fall into a pit, mire or brambles etc. If it be said that such self-abnegation being a matter of course is not fit to be the subject of an injunction and that if one in the householder's state acquires the knowledge of the highest *Brahman* he may remain in that state without doing *Karma* and need

not go elsewhere. To this we reply, 'it cannot be; for the house-holder's state is based on desire, it being settled in the texts that "Thus far is desire" and "Both these are certainly desires." Self-abnegation means the permanent cessation of all connection with objects of desire, such as son, wealth, etc., and not merely going to another order. Therefore, it is impossible for a Knower who has gone beyond all actions, to lead a house-holder's life.

From this it follows that it is not necessary for a knower even to serve his preceptor or to perform *tapas*. Here some house-holders from fear of begging for bread and from fear of ridicule argue thus, displaying the subtlety of their intelligence. (They argue that) as there are injunctions binding upon the *Bhikshu* (*sanyâsîn*) such as begging for bread etc., even a householder wishing only to keep his body from falling, freed from the desire of both ends and means and seeking only food and raiment just to keep his body, may well remain in his house. This is unsound; this argument has already been refuted on the ground that the resolution to live with a wife springs from desire. As in the absence of a wife, there is no necessity of hoarding wealth for a man who is only desirous of food and raiment for the support of his body, he is virtually a mendicant (*Bhikshu*). It may be urged that just as there are regulations binding upon the mendicant in the matter of begging for bread, etc., to support his body and in observing cleanliness, so even a house-holder having Knowledge and free from desire may, to prevent sin, be inclined to

perform always and in due form all obligatory *Karma*, being directed by the texts '*Yâvajjivam*,' "a man should perform sacrifice all his life', etc. This has already been refuted on the ground that a Knower being liable to no commands cannot possibly be commanded. Nor could it be objected that the inviolable injunction to perform *Agnihotra* for life is thus rendered useless. For it serves its purpose by its applicability to the ignorant. As for the regulation about the activity of a *Bhikshu* seeking only to support his body, that is not the cause of his activity. Just like the quenching of thirst to one engaged in *A'chamana* (sipping water from the palm of the hand before religious ceremonies), it must be understood not to be the motive to the act. But in the case of *Agnihotra* etc., it cannot similarly be argued that the tendency to perform them is a matter of course. If it be urged that even an injunction about an act which will be done as a matter of course is certainly useless as there is no benefit to accrue, we say 'no.' That injunction being the result of previous activity and it being a matter of great effort to deviate from that, the self-abnegation, which is a matter of course with the Knower, is repeatedly enjoined on him as obligatory, by the texts. Even one who is not a Knower but who is desirous of emancipation should enter the order of a *Sanyâsin*. On this point the text "The peaceful and self-controlled &c.," ("*Sântodântah* etc.,") is an authority; for the control of the external and the internal activities of the senses and other aids to the realisation of the *A'tman* are incompatible

with other orders of life. This we also learn from the *Svetâsvataropanishad*. "To those past, all orders of life he taught well the highest and the holiest truth sought after by all the seers." In the *Kaivalyopanishad* we find "Not by *Karma*, not by offspring, not by wealth, but by renunciation alone, can men attain immortality." The *Smriti* also says "Having known the Self one should observe renunciation of *Karma*" also 'Let one live in that order of life which is a means to the knowledge of *Brahman*, *i.e.*, *Sanyâsa*;' for it is only in one past, all the four orders of life, that *Brahmacharya* and other helps to knowledge can all co-exist, and these are impossible in a house-holder's life. When a means is not properly followed it can never accomplish any object. As for the *Karma*, proper to the order of a house-holder and auxiliary to knowledge, its highest truth has been summed up as the becoming one with the *Devas*, a fruit which is purely worldly. If the performer of *Karma* alone could acquire the knowledge of the *Paramâtman*, then the end of the results of his action is impossible which are worldly. But if to this you say, they are indirectly connected with him, we reply 'that cannot be;' for the knowledge of the *A'tman* has for its subject the *A'tman*. an entity opposed to them. The knowledge of the real nature of the *A'tman* which is beyond all name, form and *Karma* is the only means to immortality. If it were connected with attributes and fruits of *Karma* that knowledge cannot relate to the nature of the *A'tman* which is devoid of all attributes, and that is also not right; the

Vâjasaneyi Bráhmana, in the passage, "But where to him everything becomes the *A'tman* alone etc," having denied that the Knower has any connection with activity, agency, fruit, &c., shows in the passage "But where he sees duality etc.," that *Samsâra*, consisting of deed, doer and fruit, is the goal of one who, on the contrary, is ignorant; so, in this Upanishad also, having summed up the result which consists in becoming one with the *Devas*, who are subject to hunger, etc., it proceeds to explain for the sake of attaining immortality the knowledge which has for its subject the pure entity which is the *A'tman* of all.

The impediment raised by the three-fold debt is only in the case of the ignorant, in the attainment of the world of the mortals, the departed ancestors and the *Devas* and does not exist in the case of the Knower, according to the *Sruti*, which determines the means of attaining the three worlds, "This world of mortals, only by a son etc." The absence of the impediment owing to the three-fold debt in the case of the Knower wishing for the world of the *A'tman*, has been shown by the text "what shall we do with offspring etc." "So says the seer named *Kâvasheya* who knew the *Brahman* etc. Also the *Koushîtaki Sâkhâ* says "The ancient sages who knew the *Brahman* did not perform the *Agnihotra*."

Therefore it may be then urged that the ignorant, seeing that their obligation is not discharged, cannot consistently turn *Sanyâsins*. This is not right; for there can be no obligation incurred before one enters the order of a house-

holder. If even he who is not competent to perform *Karma* can be under an obligation, then the undesirable result will follow, *viz.*, that all will remain under obligation. According to the text "Let one leave his home for the forest, and turn *Sanyâsin*, or otherwise even from the order of a bachelor, either from home or from the forest, let him turn a *Sanyâsin*, the order of a *Sanyâsin* is enjoined even on one in the house-holder's order, as an indirect aid to the realization of the *A'tman*. The *Srutis* '*Yâvajjîvam*' etc., sufficiently fulfil their object by their applicability to the ignorant and those who do not long for emancipation. We read in the Chhândogyopanishad also that in the case of some, performance of *Agnihotra* for twelve days, and subsequent renunciation of *Karma*, are enjoined. As for the argument that the order of a *Sanyâsin* is only for those who are incompetent to perform *Karma* it is unsound; as in their case, there is the separate text of the *Sruti* "He who has discontinued the fire or never maintained it etc." also the *Smritis* make it well known that any one may without distinction enter any of the orders of life or go through them all. As for the argument that the self-abnegation being a matter of course in the case of the Knower, is not specifically enjoined by the *Sâstras* and that therefore there is no difference whether one stays in his house or in the forest, it is fallacious. For self-denial alone being a matter of course with him, he cannot stay in any other order; as we have already said that his staying in the other order is prompted by *Karma*

springing from desire and that the mere absence of it is what is denoted by perfect self-denial. Acting recklessly is entirely out of the question in a Knower, for that is understood to be the way of extremely ignorant persons. Even the performance of *Karma* enjoined by the *Sâstras* is considered not to be binding on the Knower of the *A'tman* as being a heavy burden, is it possible for him to lead a reckless life like an ignorant man? It is well known that a thing perceived by a frenzied or a diseased eye will not appear to be the same after the frenzy or disease is removed; for the former appearance had its origin only in the frenzied or diseased eye. Therefore it is settled that in the case of the Knower of the *A'tman* there can be no reckless action, or performance of any duty, except perfect self-abnegation. As for the text "He who knows both *Vidyâ* and *Avidyâ* together etc," the meaning of it is not that in the case of the Knower, *Avidyâ* exists along with *Vidyâ*; but the meaning is that they may exit in the same man, not together at the same time, but at different times. Just as the perceptions of silver and the mother-of-pearl in a mother-of-pearl may exist in the same individual at different times; as the *Kâthaka* says "These two—what is known as *Avidyâ* and what as *Vidyâ*—travel apart and lead in different ways," therefore there can be no possibility of *Avidyâ* where there is *Vidyâ*. *Tapas* etc., are the means to the acquisition of *Vidyâ*, according to the *Sruti* "By *tapas*, know the *Brahman*" etc. *Karmas* such as the worship of the precepter etc., are also the means and called *Avidya*, because they

are the outcome of ignorance. Having acquired knowledge by that, one crosses death, *i.e.*, desire. Then being free from desire and having renounced desire, one attains immortality by the knowledge of *Brahman*. This is the meaning of the text 'Having crossed death by *Avidyâ*, one attains immortality by *Vidyâ*. As for the argument that the whole of a mortal's life is taken up with *Karma* according to the text "Only doing *Karma* let one wish to live a hundred years," this has been refuted by showing that the text applies to the ignorant and that *Karma* cannot co-exist with knowledge. As for the argument that the sequel being similar to what has been already stated, the knowledge of the *A'tman* is not opposed to *Karma*, this has been already refuted by showing that what has been stated relates to the conditioned *A'tman* and the sequel to the unconditioned. We will also show this in the commentary. Therefore, the subsequent portion of the book is begun for the purpose of explaining the knowledge of the oneness of the *A'tman* pure and passive.

The Aitareya Upanishad.

KHANDA I.

हरिः ओम् ।

आत्मा वा इदमेक एवाग्र आसीत् ।

नान्यत्किंचन मिषत् । स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

(All) this was only one *A'tman* at first. There was nothing else active. He thought "I shall create worlds.

Com—.*A'tman* is from the root which means 'to obtain;' 'to eat,' or 'to enjoy;' or 'to pervade all.' The *A'tman* is the highest, omniscient, omnipotent, devoid of all the attributes of *Samsâra*, such as hunger etc., naturally eternal, pure, intelligent and free, unborn, undecaying, immortal, fearless and without a second. *Idam*,—the universe already stated and diversified with the distinctions of name, form and *Karma*, was the one *A'tman* alone. *Agre*,—before the creation of the universe, Is he not now the same, the one entity? Not that he is not. Why then is it said *it was*? Though even now he is surely the one entity still there is a distinction. The distinction is that before the creation, the universe, with no manifested difference of name and form and one with the

A'tman, was denoted by the word '*A'tman*' alone; but now, owing to the manifestation of the difference of name and form, it is denoted by many words and also by the one word *A'tman*. Just as foam, which, before the separate manifestation of its name and form, from that of water, was capable of being denoted only by the word '*water*:' but when it becomes manifested by its difference of form and name from that of water, the same substance, water, is denoted by more than one word, *i.e.*, 'water' and 'foam', and foam is denoted by the one word 'foam.' *Nânyatkinchana*,—nothing else. *Mishat*,—*active*; something else, like the *pradhâna* of the *Sânkhyas*, independent and material (not spiritual) and like the atoms of the followers of the school of *Kanâda*, there is not here any entity other than the *A'tman*. But there was the *A'tman* alone, this is the meaning. He, omniscient by nature, the one *A'tman*, thought 'I shall create worlds.' How could he have *seen* (thought) before the creation, being devoid of the organs of activity? This is no fault; because of his being omniscient by nature; so the *Mantravarna* also says: "Having neither hands, nor feet, he is quick in his movements and grasps (things) etc." With what purpose is explained.—'I shall create worlds, named *Ambhah* etc., the places for the enjoyment of the fruits of *Karma* by living beings'.

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्ता आपः ॥ २ ॥

He created these worlds—*Ambhah*, *Marîchih*, *Maram* and *A'pah*; the *Ambhah* beyond the *Dyuloka*, its support; *Marîchayah* (rays) being the *Antariksha*; *Mara*, the earth and below the earth the waters (*âpah*). (2)

Com.—Having thus thought over, he, the *Atman*, created these worlds. Just as an intelligent carpenter etc., constructs palaces etc., after having thought over within himself "I shall make them thus and thus." Well, we can understand that a carpenter etc., furnished with materials, builds, palaces etc.; but how could it be said that the *A'tman* having no materials creates worlds? This is no objection; name and form, one with the unmanifested *A'tman*, and denoted by the same word *A'tman* can well be the material causes of the manifested universe, as water and foam in their unmanifested state being water alone become the causes of the manifested foam. Therefore, the Omniscient created the universe with name and form, one with himself, as the material causes. There is thus no inconsistency.

Or else, it may be more properly said, that just as an intelligent juggler without any other material cause creates himself in another form as travelling in the air, so the omniscient and the omnipotent *A'tman*, the great conjurer, creates himself as other than himself in the form of the universe. In this case, the theories maintaining the unreality of the cause or the effect or both, are untenable and are easily refuted. What worlds he created is next stated, *Ambhas* etc. Having created the globe in the order of the *A'kâsa* etc.,

he created the worlds, *Ambhas* etc. Here the *Sruti* itself declares what these worlds *Ambhâs* etc., are. The world denoted by the word *Ambhas* is past the *Dyuloka*. It is denoted by the word *Ambhas* because it contains water that supports life. The *Dyuloka* is the support of the world known as *Ambhas*. The interspace below the *Dyuloka* is called *Mârîchayah*. On account of its permeating various localities, it is called *Marîchayah* in the plural, though being one (it should be singular). Or it may be because of its connection with the rays (*Marîchibhih*). The Earth is called *Mara* because all beings die (*Mriyante*)here. The worlds below the Earth are called *A'pah*, from the root *âp* meaning 'to obtain.' Although the worlds are composed of the five elements, still from the preponderance of water, they are called by names meaning water such as *Ambhas* etc.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।
सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥ ३ ॥

He thought "These indeed are the worlds; I shall create the protectors of the worlds." He gathered the *Purusha* from out of the waters only and fashioned him. (3)

Com.—Having thus created the four worlds, the places where all living beings were to enjoy the fruits of their action, He, the Lord, thought again, "Indeed these worlds, *Ambhas* etc., created by me would perish without protectors. Therefore I shall create protectors of the worlds for the protection of these.' Thus thinking, he from out of the waters alone, *i.e.*, from the five elements

the most important of which was water and from which he created the worlds *Ambhas* etc., gathered the *Purusha*, *i. e.*, one in the form of a man having head etc., just as a potter gathers a lump of clay from the earth, and fashions him by giving him the appropriate limbs.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डम् । मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

He brooded over him. Of him so brooded over, the mouth came forth, just as is the case with an egg when it is hatched; from his mouth, speech; and from speech, fire. Then his nostrils came forth; from his nostrils, *Prâna*; and from *Prâna*, air. His eyes came forth; from his eyes, sight; from sight, the sun. His ears came forth; from his ears, sound; and from sound, the cardinal points (*disah*). His skin came forth; from the skin, hair; from the hair, herbs and big trees, the lords of the forests. His heart came forth; from the heart, the mind; and from the mind, the moon. The navel came forth; from the navel, the *Apâna*, and from *Apâna*, death.* His generative organ came forth; from the generative organ, semen; and from semen, water. (4)

Com.—He brooded over the lump intending to give it the form of a man, *i.e.*, he thought over it. According to the *Sruti* "His activity lies in knowing and thinking." Of the form so brooded over by the Lord, the mouth came out, *i.e.*, a cavity in the form of the mouth was produced; just as the egg of a bird bursts. Of the mouth so formed, the sense of speech was produced; and from thence, the fire, the presiding deity and the protector of speech. So the nostrils were formed; from the nostril, *Prâna* and from *Prâna*, air. Thus in all cases the organ, the sense, the deity, these three were gradually evolved; the eyes, the ears, the skin, the heart which is the seat of the mind, the mind, the navel which is the seat of all vital energies; the lower orifice of the bowels is called *Apâna*, because of its connection with the vital energy. *Apâna*: The presiding deity of this is death. As in the case of the other organs the generative organ, *i.e.*, the organ intended for procreating, was formed. Semen to be secreted from it and waters from the semen.

Here ends the first Part.

KHANDA II.

ता एतां देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतंस्तमशनापिपा-साभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

These powers thus created fell into this great ocean ; that (first man), he subjected to hunger and thirst. They said to Him (the Creator) "Ordain for us a place where settled, we may eat food."

Com.—These powers, fire etc., created by the Lord as Protectors of the worlds fell into this great ocean of *Samsâra*, having for its waters the miseries resulting from ignorance, desire and *Karma*, full of the crocodiles of chronic diseases, old age and death, beginningless, endless, shoreless, affording no place for support, affording only the relief consisting in the small joy produced by the contact of the senses and their objects, full of the high waves of hundreds of evils produced by the agitation of the wind of desire for the objects of the five senses, roaring with the noise and cries of ha ! ha ! ! etc., proceeding from the numerous hells, such as, *mahârourava* etc., furnished with the raft of knowledge, which is stored with the provisions of the good qualities of the heart such as truth, simplicity, liberality, compassion, non-injury, control over the internal and external activities of the senses, determination etc., having good company and renunciation for its track and emancipation for its other shore. The meaning

intended to be conveyed here is therefore that even the attainment of that state, already explained, of becoming one with the deities such as fire etc.,—that state which is the result of the practice of knowledge and action combined—does not suffice to put an end to all the miseries of *Samsâra*. This being so, *i.e.*, having known this, one should know the highest *Brahman* to be his *A'tman* and the *A'tman* of all living things, now treated of and to be particularly described in the sequel as the cause of the creation, support and destruction of the universe, for the cessation of all the miseries of *Samsâra*. Therefore what is referred to in the passage "This is the road, this is the thing to be done, this is *Brahman*, this is truth" is the knowledge of the *Paramâtman*, as we know from the *mantra* "there is no other road to emancipation." That *Purusha*, the first-born, the seed of place, sensory organs, and the deities, the self with a form; He, the Creator, subjected to hunger and thirst. Now, because this first-born was subjected to the faults of hunger etc., even the *Devas*, his progeny, were subject to hunger and thirst etc. The *Devas*, therefore, afflicted by hunger and thirst said to this father of their father, the Creator, "make for us an abode, sitting where, we shall, being able, eat food."

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।
ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

He brought a cow to them. They said "This is not enough for us." He brought a horse to them. They said "This is not enough for us." (2)

Com.—Thus addressed, the Lord showed to them, the deities, a tangible body having the form of a cow, gathered as before from the waters. But they, seeing the form of the cow, said "This body is not enough for our abode and eating food." *Alam* means 'sufficient;' The meaning of the whole is 'unfit to eat.' When the cow was thus rejected, he brought a horse for them. They said as before "This is not enough for us."

ताभ्यः पुरुषमानयत्ता अब्रुवन्सुकृतं बतेति पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

To them he brought a man. They said "Well done indeed. Man indeed is the abode of all good actions" He said to them "Enter into your respective abodes." (3)

Com.—When all were thus rejected, he brought to them the *Purusha,* their progenitor. Delighted at the sight of the *Purusha,* their cause, the deities said "This is indeed a beautiful abode." Therefore *Purusha* certainly, is righteousness itself being instrumental to all virtuous *Karma*; or he is said to be *Sukritam,* because he was created by his own self through his mysterious powers." Thinking that this abode was liked by them, as all like the causes from which they spring, the Lord said to them "Therefore enter each of you into the abode, suitable for his activity such as the mouth etc."

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा

हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥ ४ ॥

Fire becoming speech entered the mouth ; Air becoming *Prâna* entered the nostrils ; the Sun becoming sight entered the eyes ; the Cardinal Points becoming sound entered the ear ; Herbs and Lords of the forests becoming hair entered the skin ; the Moon becoming mind entered the heart ; Death becomeing *A'pâna* entered the navel; Water becoming semen entered the generative organ. (4)

Com.—As commanders enter into a town at the word of the sovereign, so having obtained the permission of the Lord and saying "Be it so" Fire the presiding deity of speech becoming speech itself entered the mouth, its source. Similarly the rest is explained. Air entered the nostrils ; the sun the eyes ; the cardinal points the ears ; herbs and lords of the forest the skin ; the Moon the heart ; the death the navel ; the waters the generative organ.

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः॥

Hunger and Thirst said to him "Allot to us a station." To them he replied "I assign you a place in these deities and make you sharers with them. Therefore when oblations are offered to any deity whomsoever, Hunger and Thirst become sharers therein. (5)

Com.—When the deities had stations assigned to them, Hunger and Thirst to which stations had

not been assigned said to the Lord "Assign to us a station." Thus addressed, the Lord said to Hunger and Thirst "As you are but sensations, it is not possible for you to become eaters of food without your depending upon some intelligent being. Therefore I bless you by giving you a share with these deities, Fire etc., both in the body and the eternal world made up of the five elements, in their respective functions. I shall make you sharers in the shares allotted to these respective deities, such as oblations of clarified butter etc." As the Lord so ruled at the beginning of the creation, therefore, even now, Hunger and Thirst are sure to become sharers in the oblations of cooked rice and ground rice offered to propitiate any deity.

Here ends the second Part.

KHANDA III.

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

He thought "these indeed are the worlds and the protectors of the worlds. Let me create food for these." (1)

Com.—The Lord thus thought: "These worlds and the protectors of the worlds have been created by me and subjected to Hunger and Thirst. Hence these cannot live without food. Therefore, I shal create food for the protectors of the worlds." The power of these Lords in this world in the matter of favouring and chastising their men is unimpeded. So also the power of the great Lord, the Lord of

all, in the matter of rewarding and chastising all, is surely boundless.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

He brooded over the waters and from the waters so brooded over issued a form. The form that so issued is indeed, food. (2)

Com.—The Lord wishing to create food brooded over the waters already mentioned. From the waters so brooded over as the material cause, something having a form and solid and able to support both immoveable and moveable came out. The form which was so produced is verily food.

तदेनत्सृष्टं पराङ्त्यजिघांसत्तद्वाचाऽजिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

तत्प्राणेनाजिघृक्षत्तन्नाशक्नोत्प्राणेन ग्रहीतुम् । स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

तच्चक्षुषाऽजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुम् ।
स यद्धैनच्चक्षुषाऽग्रहैष्यद्दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

तच्छ्रोत्रेणाजिघृक्षत्तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् ।
स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

तत्त्वचाऽजिघृक्षत्तन्नाशक्नोत्त्वचा ग्रहीतुम् ।
स यद्धैनत्त्वचाऽग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

तन्मनसाऽजिघृक्षत्तन्नाशक्नोन्मनसा ग्रहीतुम् ।
स यद्धैनन्मनसाऽग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम् ।
स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

तदपानेनाजिघृक्षत्तदावयत् सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ १० ॥

This food so created wished to run away. By speech he wished to catch it. By speech he could not catch it. If he had caught it by speech, then one would be satisfied by merely talking of food. (3)

By *Prâna* or breath he wished to catch it. By *Prâna* he could not catch it. If he had caught it by *Prâna*, then one would be satisfied by merely smelling food. (4)

By the eye he wished to catch it. By the eye he could not catch it. If the had caught it by the eye, then one would be satisfied by merely seeing food. (5)

By the ear he wished to catch it. By the ear he could not catch it. If he had caught it by the ear, then one would be satisfied by merely hearing of food. (6)

By touch he wished to catch it. By touch he could not catch it. If he had caught it by touch, then one would be satisfied by merely touching food. (7)

By mind he wished to catch it. By mind he could not catch it. If he had caught it by mind, then one would be satisfied by merely thinking of food. (8)

By the generative organ he wished to catch it. By the generative organ he could not catch it. If

he had caught it by the generative organ, one would be satisfied by excreting food. (9)

By the *Apâna* he would have caught it and he caught it. It is this *Apâna* which catches food. This *Apâna* it is which has its life in food. (10)

Com.—This food created for the worlds and the protectors of the worlds wished to go beyond their reach, *i. e.*, began to run away from them, thinking they were its death as its devourer, just as rats etc., do at the sight of cats etc. Knowing this intention of the food, that tangible form the embodiment of worlds and their protectors, both cause and effect in itself, being the first-born, and seeing no other food-eaters wished to catch the food by the action of his mouth, but was not able to catch it by the action of the mouth. If that first-born embodied Being had caught it by speech, all the world, being its effect, would be satisfied by merely talking of food. But it is not so. Hence we infer that even the first-born was not able to catch it by speech. The subsequent portions are similarly explained. Being unable to catch it by *Prâna*, by the eye, by the ear, by touch, by mind and by the generative organ, with their respective activity, he at last wished to catch it by *Apâna* through the cavity of the mouth and thus ate the food. Therefore this *Apâna* is the catcher of the food. This is that vital energy which is well known as having its life in the food.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि

चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

He thought "how can this live without me?" So he thought "by which (way) shall I enter it?" He again thought "if speaking be conducted by speech, living by *Prâna*, seeing by the eye, hearing by the ear, touching by skin, thinking by mind, eating by *Apâna*, and discharge by the generative organ, then who am I?" (11).

Com.—Having thus made the combinations of worlds and Lords of worlds to exist, depending on food, like the existence of a city, inhabitants and protectors, He like the ruler, thought. *Katham nu*, means, 'thinking by which mode.' *Madrite* means, '*without me, the builder of the city*.' How will this combination of causes and effects, to be hereafter described, be without me, existing, as it does, for another? All this speaking by speech etc., will be useless, like offerings and encomiums proffered by subjects and court bards (*Vandi's*) on behalf of the ruler of the city in his absence. Therefore, I should, like the king of a town, be the supreme ruler, the president, the witness of commissions, omissions and their consequences, and the Enjoyer. If this combination of effects can exist for another, without me, the intelligent beneficiary, like the city and its inhabitants without its master, then who am I, of what nature, or lord of whom? If I do not, enter into this combination of causes and effects, and enjoy the fruit of what is spoken by speech etc., like the king entering into the town and taking note of the commissions and omissions of the officers of the city, none will know or care to know

me, as existing or as of such and such a nature. Otherwise, I shall be known as a being, who knows the nature of speech, and for whom the functions of speech etc., combined, exist; just as the pillars, the walls etc., combined to form palaces &c., exist for the benefit of something not connected with their parts. Having thus thought, he thought again 'how shall I enter it?' The fore-part of the foot and the crown of the head are the two ways of entrance into this body, the collection of several parts. By which of these two ways shall I enter this city, this bundle of causes and effects?

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत सैषा विद्दतिर्नाम द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

So having cleft this end, he entered by this door. This is the opening known as *vidriti*, or 'the cleft.' This is the place of bliss. He has three abodes (in the body)—three states of sleep,—this abode, this abode, and this. (12)

Com.—I shall not enter, by the fore-part of the feet, the ways by which my servant *Prâṇa* is authorized to act in my behalf in all matters; but I shall enter through the other gate of the head, as the only other alternative. So thinking, like one in the world who does what he has thought of, the Lord and the Creator, cleft the head where the hair ends, and entered into this bundle of causes and effects, by the way thus made. This entrance is well-known by the perception of taste &c., when the crown of the head is dipped in oil &c., (for

some time). This is the celebrated entrance known as *Vidriti* (the cleft.) The other entrances such as ear &c., being the common ways of those, occupying the position of servants, are not perfect and are not sources of delight. But this is the entrance of the one Lord of all. Therefore this is called *Nândana*, (productive of joy). The elongation of the vowel '*a*' is a Vedic license. This is called *Nândana*, because one going through it, revels in the highest *Brahman*; of him, who thus created and entered the creation, as an individual soul (*jîva*), just as a king enters a city, there are three abodes—the right eye, during the waking state; the inner mind, during the dreaming state; and the cavity of the heart, during sound sleep. Or the following may be the three abodes—the body of the father, the womb of the mother and one's own body. The three states of sleep, means, the waking, the dreaming and the sleeping states. It may be urged, the waking state being the state of knowledge, cannot be dreamt. Not so. It is certainly a dream. How ? Because there is no realization of one's true *A'tman*, and because one sees there unreal things as in a dream. This abode, the right eye, is the first. Inside the mind, is the second; the cavity of the heart is the third. 'This abode' &c., is only a repetition of what has been already said. Living in these abodes alternately, as the *A'tman*, He sleeps long with his self-born consort Ignorance and does not awake, in spite of repeated experiences of heavy thrashings with the pestle of grief arising from many hundreds of thousands of calamities huddled together.

स जातो भूतान्यभिव्यैख्यत्किमिहान्यं वावदिषदिति । स एत-मेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शामिँती ॥ १३ ॥

He being born knew and talked only of the *Bhûtas*. How should he speak of any other? Then did he see the *Purusha*, the *Brahman*, all-pervading. He said 'this have I seen.' (13)

Com.—He being born, *i.e.*, having entered the body in the form of *jîva* (the Individual soul) knew and talked of the *Bhûtas*. When, however, some preceptor possessing great compassion beat at the root of his ears the kettle-drum of the *Mahâvâkyas* or key notes of the *Vedânta*, whose sound wakes up the knowledge of the *A'tman*, he saw his Self as the *Brahman*, the Creator dwelling in the body, yet all-pervading like the *A'kâs*. The word *tatamam*, having another letter *ta* dropped, should be *tatatamam*, meaning all-pervading. He cried " I have seen this *Brahman*, the real essence of my *A'tman*. Wonder! The elongation, in *itî* of the vowel is according to the *sûtra* "*Vichâranârtha plutih pûrvam*," *i.e.*, a word suggesting deep deliberation gets its vowel elongated.

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र इत्या-चक्षते परोक्षेण ! परोक्षप्रिया इव हि देवाः । परोक्षप्रिया इव हि देवाः ॥ १४ ॥

Therefore he is called *Idandra*. *Idandra* is the well known name of God. Him, though *Idandra*, they call *Indra* indirectly, for the gods are fond of being incognito, as it were. (14)

Com.—As he saw the all-permeating *Brahman* directly as an object, as '*idam*' or this, therefore,

the *Paramâtman* is called *Idandra*. The Lord is well-known in the world as *Idandra*. The knowers of *Brahman* called the *Brahman* who is really *Idandra*, by the name *Indra*, a word denoting some object beyond the range of vision ; so that, it may be freely talked about, being afraid of calling him by his real name, as he is regarded as most venerable. For, the *Devas* (deities) are fond of assuming names denoting invisible objects. Much more so, should be, therefore, the Lord of all, the deity of all the deities. The repetition is to show that this chapter has its end here.

Here ends the third Part.

Sankara's summing up of the substance of the fourth Adhyâya.

The purport of this fourth chapter is this :— The *Brahman*, Creator, Supporter, and Destroyer of the Universe, not subject to *Samsâra*, Omnipresent Omnipotent, Knower of all, having created all this Universe beginning with the *A'kâs* in due order, without the aid of any other entity than itself entered for its own realization all the bodies having life, &c. And having so entered, it realized its own real Self directly thus : "I, *Brahman*, am all this." Therefore he alone is the one *A'tman* in all bodies and there is none else. Another text also says "He, *Brahman* is my Self, I am *Brahman*" and "all this was the *A'tman* alone in the beginning." It has also been said "*Brahman* is all-pervading." Similarly also elsewhere. If seeing

that there is not so much as the point of a hair unoccupied by the *Brahman* the all-pervading *A'tman* of all, it be asked how it entered cleaving the head as the ant enters a hole, we say, this is a small matter for question and there is much here worth questioning. That he saw, having no sensory organs, that he created the worlds unaided by anything else, that he gathered the Purusha from the waters and fashioned him, that from his contemplation, the mouth and other organs were distinctly formed, that from the mouth &c., the protectors of worlds, Fire &c., were produced that they were affected with hunger, thirst &c., that they asked for an abode, that the forms of a cow &c., were shewn to them, that they entered into their respective abodes, that the food created began to run away, that he desired to catch it by speech &c., all this is questionable, quite like the cleaving of the head and the entry by that way. If it be urged "Let all this be incongruous," we say 'No.' Here, as the only fact intended to be conveyed is the realization of the *A'tman*, all this is but attractive hyperbole and there is thus no fault, or it seems to be more reasonable that the Lord, Omniscient, Omnipotent, the great Conjurer, did, like a conjurer, do all this illusion to facilitate explanation, as well as, comprehension, as stories, although false, are easily explained and understood by all. It is well-known that there is no good to be attained by the knowledge of the narrative of the creation, (as it is false) ; and it is well established in all the Upanishads, that the end attained by the conception of the unity of the real Self is

immortality. This is also stated in the *Gîta* and other *Smrîtis* by the text "the Lord of all seated alike in all living beings" etc.

But here one may say, "there are three *A'tmans*. The first is the *Jîva*, the enjoyer, the doer, and subject to changes well-known to all the world and the *Sâstras*. The second *A'tman*, Intelligent, Lord of all, Omniscient, Creator of the Universe, is inferred from his creating worlds and animal bodies with numerous suitable places for the enjoyment of the fruits of *Karma* by divers beings, just as by seeing the construction of towns and palaces, the author thereof, having knowledge and capacity on that subject, such as carpenter &c., is inferred. The third, is the *Purusha*, spoken of in the *Upanishads* well-celebrated in the *Sâstras* as being 'not this, not this.' From whom speech falls back. Thus these three *A'tmans* are dissimilar to one another. How then could it be known that there is only one *Atman*, without a second and not subject to change ? How, if so, is the *Jîva* (individual soul) known? Verily he is known as the hearer, seer, speaker of articulate speech and maker of inarticulate sound and having theoretical and practical knowledge. If so, is it not contradictory to say of him who is known as hearer &c., that he the thinker, is unthinkable ; he, the knower is unknown ? It is also said in the *Srutis* : "You should not try to know the thinker of thought and the knower of knowledge." To this we reply it is certainly contradictory, if he is directly perceived like joy &c., but it is such direct knowledge that is negatived by "don't try to think the thinker of thought &c." Hence as he is known

by such indicative marks as hearing &c.,where then is the contradiction ? Again, it is asked how the *A'tman* is known by the indicative mark of hearing &c ? For, when the *A'tman* is hearing the sound to be heard, then being engaged solely in the act of hearing, there is no possibility of its thinking of, or knowing about itself or anything else ; similarly also as regards other thoughts &c. ; for, all activity of hearing etc., is directed only to its objects, (and not towards its source). It is not possible for the thinker to think of anything other than the thinkable. It may also be urged that everything (even the Self itself), should be thought of by means of the mind. To this we reply, 'it is perfectly right, but all that is thinkable cannot be thought of except by the thinker or the Self, mind being only an instrument in his hand. If so, what would be the result ? This would be the result. That which thinks of all will only be the thinker and never the thinkable and there is not another thinker of the thinker when the *A'tman* is to be thought of by the *A'tman*, then the thinker of the *A'tman* and he that is thinkable by the *A'tman*, will become two distinct *A'tmans* (which is absurd.) Or, the one and the same *A'tman* should be divided into two forms as the thinker and the thinkable, just as a bamboo is split into two ; in such a case the Self is to have a form, which is absurd. So inconsistency results in both cases. Just as of two lights, one cannot be the enlightened and the other the lightener, both being equally illumining, similarly here. Nor has the thinker any time left to think of himself as he is

always engaged in thinking of the thinkable. Even when the thinker thinks of himself by the indicative marks, still the result is what has been already stated *i.e.*, that there are two *A'tmans*, one to be thought of by the indicative marks, and the other, the thinker of it. If it be said that the same *A'tman* divides himself into two, the inconsistency has been already pointed out. If the *A'tman* cannot be directly known, or known by inference, how is it said that one should know Him to be his Self or how that the *A'tman* is the hearer, the thinker etc.? It is well-known that the *A'tman* has the capacity of hearing and of not hearing etc. What is it you find inconsistent in it? At this the opponent replies 'It appears to me to be inconsistent, although to you there appears nothing inconsistent.' How is that? When he is the hearer he is not the thinker and when he is the thinker he is not the hearer. This being so, he is in one view both hearer and thinker and in another view neither hearer nor thinker. Similarly in respect of other attributes. If this be so, how do you find no inconsistency, when you are landed in doubt as to whether the *A'tman* has the capacity of hearing etc., or has not the capacity of hearing etc? When Devadatta goes, he is going and not staying; when he stands still, he is staying and not going. Then alone he is going and staying alternately; but not always going and staying. Similarly here.

Here again the followers of Kanâda etc., argue thus. The *A'tman* is spoken of as the hearer, the thinker etc., only on account of its being the thinker and the hearer occasionally. They say that knowledge

is the product of the connection (between the mind and the sensory organs) and that is why there is no simultaneity of the knowledge of the impressions received through the various sensory organs. They also quote instances of men saying "My mind was elsewhere engaged. I did not see that" etc. It also stands to reason that the impossibility of this simultaneity of knowledge through various sensory organs is an indication of the existence of the mind Let this be so, what do you lose? If this can be so, let it be so, if it pleases you; but the meaning, of the *Srutis* will be set at naught. Is it not then the meaning of the *Srutis*, that the *A'tman* is the hearer, the thinker etc. Not so; for the texts say also, he is not the hearer, thinker etc. But have you not replied to the argument by the theory that the *A'tman* is hearer and not hearer &c., alternately No; for we hold that the *A'tman* is always the hearer etc., for the *Sruti* declares "The hearing of the hearer knows no destruction." If it be so, if it is held that he is always the hearer etc, then simultaneous knowledge through all the senses, a thing contradicted by experience, would result and the absence of ignorance in the *A'tman* would have to be admitted; and that is not real. Neither of these two faults would result; for the *Sruti* declares that the *A'tman* is both the hearing and the hearer. Just as the light of the fire depending on the contact with dried hay etc., is not eternal, so the sight etc., of the transient and gross senses such as the eye etc., having the capacity to come in contact with, and remain separate from objects, is transitory. But there is no possibility of

the *A'tman*, eternal, formless, and neither connected nor isolated, assuming transient attributes as the seeing produced by contact. So the *Sruti* declares " The sight of the seer knows no destruction etc." Thus there are two kinds of vision, that of the eye which is transient and that of the *A'tman* which is eternal. Similarly also two kinds of hearing, that of the ear which is transient and that of the *A'tman* which is eternal. Similarly two sorts of thought and knowledge, external and internal. It is only on this view that the *Sruti* " He is the seer of sight, hearer of the hearing etc" becomes explicable. The transient nature of the vision of the eye is well-known in the world, for during the disease of the eye and after removal of the disease, people say respectively "The sight is lost" and " the sight is gained." Such is also the case with hearing and thinking. The eternal nature of the vision &c., of the Self, is also well-known in the world. A person whose visual organ has been removed says "I just saw my brother in a dream." So one who is really deaf, says " I have heard to-day the mantra in a dream." If the eternal vision of the *A'tman* were produced by the contact of the eye with an object, it would be destroyed when the eye is destroyed. Then one whose visual organ has been removed would not see in a dream anything, blue, yellow etc. Also the *Srutis* " The sight of the seer knows no destruction," "That is the eye in the *Purusha* by which he sees in dreams," would be contradicted. The eternal vision of the *A'tman* is the percipient of the external and transient vision. As the external vision, having the attributes of transient things, increases, decays

etc., it is perfectly reasonable, that its percipient, the vision of the *A'tman*, should also appear, through the mistaken notion of men transient like it, just as the sight of a whirling object, such as a fire brand, seems itself to whirl. Accordingly the *Sruti* also says " It seems to think and to move." Therefore the vision of the *A'tman* being eternal, there can be no simultaneity of impressions, or want of it. The false notion about the vision of the *A'tman*, is explicable, in the case of men of the world, by their subjecting themselves to the condition of the external and transient vision, and in the case of the nationalists, by their disregard of the *Sâstras* and traditional teachings. The supposition of difference among the *Jiva*, the *Isvara* and the *Paramâtman* is certainly due to that. Similarly also is the perception of difference in the eternal, illimitable vision of the *A'tman*, where all differences speakable and thinkable, such as "it is," "it is not," are merged into one entity. He who perceives any matter for differentiation in that entity which is beyond all speech and thought, as existent or non-existent, one or many, conditioned or unconditioned, intelligent or dull, active or passive, fruitful or fruitless, produced or causeless, happy or miserable, inside or outside, negative or positive, distinct or otherwise from me, would, indeed, get even the sky to cover his person, like the skin, climb up to the sky with his feet like a flight of steps, and trace the foot-prints of fish in water and of birds in the air for the *Srutis* declare : "It is not this," "It is not that," "From which all speech returns" and also "Who could know the *A'tman*?" How can it then be known

as my *A'tman*? Tell me by what means I can know that to be the *A'tman* in me. On this point there is an ancient anecdote. Some ignorant man, having committed a fault, was thus reviled by some. "Shame upon you! you are no man." He being ignorant, approached another man to make himself sure that he was a man and addressed him "Tell me who I am." The person addressed knowing him to be a stupid, said "I will enlighten you gradually." So having disproved that he was anything immoveable etc., he resumed silence after saying "you are not not-man;" The stupid man again asked him "you who set about enlightening me are silent. Why do you not enlighten me?" Quite like this, is what you say. He who being told that he is not not-man does not understand that he is a man, how could he know that he is a man, even though he be told that he is a man? So the *A'tman* can be known only in the manner inculcated by the *Sâstras* and not otherwise. It is well-known that dried hay etc., consumable by fire cannot be consumed by anything other than fire. Similarly therefore, only the *Sâstras* setting about inculcating the entity of the *A'tman* concluded with saying "It is not this," "It is not that" etc., as the anecdote concluded by teaching that he was not not-man. The *Sâstras* also say " This *A'tman* is neither internal, nor external," " This self is *Brahman*, the knower of all; this is the injunction," " Thou art that." But when to him all become his *A'tman*, then whom could he see and by whom?" etc. As long as a man does not know the *A'tman* thus described, so long he knows one, regarding the external and transient names and forms as the *A'tman*,

and regarding from ignorance the attributes of the conditions, as belonging to the *A'tman*, travels in *Samsâra* under the sway of ignorance, desire and Karma, rotating again and again in various grades of creation, from the *Brahman* down to the worm, such as the Devas, animals and men. Thus travelling in *Samsâra* he leaves the body and the sensory organs once assumed and takes others. What experiences does a person thus travelling in a continuous stream of births and deaths, as with the current of a stream, undergo? The *Sruti* now declares in order that men may get freedom from desire.

हरिः ॐ । पुरुषे ह वा अयमादितो गर्भो भवति । यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवाऽऽत्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥ १ ॥

First indeed the germ is in the man. That which is semen is the vigour drawn from all his limbs. His Self he bears in himself. When he sheds it into the woman he then gives it birth. That is its first birth. (1)

Com.—The same individual with his ignorance, desires and liking for *Karma* performs *Karma*, like sacrifices &c., reaches the moon, leaving this world, through the path of smoke, returns, after his *Karma* is exhausted, to this world, through rain etc., and becoming food is offered as an oblation in the fire of man. The text states that this traveller in *Samsâra* becomes incorporated with the man, first in the form of semen in him, through the *rasas* (*i.e.*, blood, flesh etc ;) and this semen is the essence drawn from all the component parts of this body, the outcome of

food. It is called the *A'tman*, because it is the essence of the man. He supports this *A'tman*, being himself conceived in the form of the semen, in his *A'tman*, *i.e.*, body. Tat] semen. *Yadâ*] when, his wife arrives at the proper season. *Striyàm*] in the fire of the woman. *Sinchati*] sheds uniting in love with her. Then the father gives birth to it, conceived by him in the form of semen. This coming out of its place in the form of semen at the time that the semen is shed, is the first birth of the person travelling in *Samsàra*, *i.e.*, his first manifested state. This has been already stated by the texts "This *A'tman (purusha)*, offers that *A'tman* (semen) to that *A'tman* (woman.)

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

It becomes one with the woman, as her own limb. Therefore it does not hurt her. She nourishes his (the husband's) Self come into her. (2)

Com.—The semen shed in the woman becomes indistinguishable from her as in the case of the father, like her own limb, such as her breast etc; and for that reason, the fætus does not injure the mother, as a carbuncle etc., would. The meaning is that because it becomes a part of herself like her limb such as her breast, it does not therefore hurt her. The pregnant woman, knowing that her husband's Self had entered her womb, nourishes it by rejecting foods etc., injurious to the fætus and by taking such as are favorable to it.

सा भावयित्री भावयितव्या भवति तं स्त्रीगर्भं बिभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधि-

भावयत्यात्मानमेव तद्भावयत्येषां लोकानां संतत्या एवं संतता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

She, being the nourisher should be nourished. The woman bears the fætus. He nourishes it just before and after its birth. In nourishing the babe just before and after its birth he nourishes himself alone, for the continuation of these worlds; for, thus are the worlds continued. This is his second birth. (3)

Com.—She the nourisher of the husband's self-conceived in her womb, should be nourished by the husband; for no relation in this world between one person and another is possible, without reciprocity of benefits. The woman nourishes the fætus by such means as are enjoined for the nourishment of the fætus. *Agre*] before birth. The father nourishes the child just before and after birth by the performance of natal ceremonies etc. The father in nourishing the child just before and after birth, by the performance of natal ceremonies (*Jâtakarma*) etc., nourishes only himself. For it is only the father's self that is born in the shape of the son. It is accordingly said "The husband enters the wife etc." If it is asked why he produces himself in the shape of the son and nourishes him, it is answered "for the continuation of these worlds;" for these worlds will not continue if none in the world procreates sons etc. Thus because these worlds continue as a stream, because of the continuance of such acts as the procreation of sons etc., therefore that should be done for their continuation, and not for emancipation. This

coming out of the mother's womb in the form of a babe of the person subject to *Samsâra* is his second birth, *i.e.*, his second manifested condition relatively to his form as semen.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथायास्यमितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

This *A'tman* of his, is made his substitute for doing virtuous deeds. Then the other self of his, (the father's self) having accomplished his purpose and reached old age, departs. Departing from hence, he is indeed born again. That is his third birth. (4)

Com.—The meaning is, that this *A'tman* of the father, *i.e.*, his son, is made by him a substitute in his stead for the performance of all virtuous deeds enjoined by the *Sâstras* and performable by him. Accordingly it is said in the *Vâjâsaneyika* also, in the portion treating of making the son the substitute for the father: "He admits I who am enjoined by my father, am *Brahman*, am sacrifice etc." Then having entrusted his burden to the son, the other self of the son, *i.e.*, the father, having accomplished its purpose, *i.e.*, being released from the three-fold debt incurred by him and having become spent with age, dies. Departing from this world, *i.e.*, leaving this body, he takes, like the caterpillar, another body formed by his *Karma* and is born again. The birth, which he is to take after his death, is his third birth. Now, the first birth of the person subject to *Samsâra* is

from the father; the second birth of the same person has been stated to be that from the mother in the form of a child. When the third birth of the same person has to be explained, how is it said that the re-birth of the father after his death is the son's third birth? This is no fault; for, it is intended to lay down that the father and the son are the same self. The son also having entrusted the burden to his son, departs and is born again, like the father. The *Sruti* means, that what is said in one place is in effect said in another place, the father and the son being one self.

तदुक्तमृषिणा । गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

Here it has been stated by the sage: "While in the womb, I knew all the births of the gods. A hundred strongholds, as if ironmade, guarded me; (Like) a hawk, I burst through them with speed." So spoke *Vâmadeva* while even lying in the womb. (5)

Com.—While thus travelling in *Samsâra* in rotation, in these three manifested conditions, subject to the bonds of birth and death, every one in the world, hurled into the ocean of *Samsâra*, does in some stage realise with effort the *A'tman*, as described in the *Srutis*. Then at once being freed from all the bonds of *Samsâra*, he becomes like one whose purpose is accomplished. This fact is explained in this *mantra* by the sage. While lying in the womb of the mother, I knew all the births of all the *Devas*, such as speech, fire

etc., because of the fructifying of my meditations in my many previous births. This is the meaning. *Hundred*] many. *Purah*] bodies impenetrable, like those made of iron, guarded me from extricating myself from the meshes of *Samsâra*. *Adha*] down. Like a hawk bursting down through the net, I have come out of it with speed by dint of the strength due to my knowledge of the *A'tman*. Wonder ! That *Vâmadeva*, even while living in the womb, spoke thus.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत् ॥ ६ ॥

He thus knowing, and becoming one with the highest Self, soaring aloft, on the dissolution of the body, attained all desires in that world of heaven and became immortal, became immortal. (6)

Com.—He, *Vâmadeva*, the seer, having thus known the *A'tman* as described, on the dissolution of the body ; *i.e.*, on the final ceasing of the continuity of the stream of embodied existence, created by ignorance, impenetrable like a thing of iron and infested by hundreds of various miseries such as births, deaths, *etc.*, by dint of the strength acquired by drinking the nectar of the knowledge of the *Paramâtman*, *i.e.*, by the destruction of the body in consequence of the destruction of ignorance etc., the seed of embodied existence, becoming one with the *Paramâtman*, soaring from below, *i.e.*, from *Samsâra*, having attained oneness with the *A'tman* of all, enlightened and purified by knowledge, became immortal in his own self, *i. e.*, became extinguished like a light in the self, already

described as undecaying, deathless, immortal, fearless, omniscient, beginningless, secondless, endless, all-pervasive, sweet with the unalloyed nectar of knowledge.

Having obtained all desires] that is, having, even while living, obtained all desirés by the knowledge of the *A'tman*. The repetition is for the purpose of showing the end of the knowledge of the *A'tman* with its fruit and its illustration.

Here ends the commentary on the fourth Part.

हरिः ॐ। कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Whom shall we worship as the *A'tman*? Who is the *A'tman*? Whether he by whom one sees, or he by whom one hears, or he by whom one smells the smell, or he by whom one speaks the speech or he by whom one discerns sweet and what is not sweet. (1)

Com.—The Bráhmins of the present time desirous of emancipation, and wishing to acquire the fruit of becoming the *A'tman* of all; by means of the knowledge of *Brahman*, enlightened by the traditional teachings of the preceptors, *Vâmadeva* and the rest, wishing to know the *Brahman* and desirous of turning away from the bondage of *Samsâra*, ephemeral and characterised by causes and effects, ask each other to inquire ' who is this *A'tman*, and how shall we directly worship that

A'tman, as this *A'tman*, and who is that *A'tman* ?' We should like to worship the very *A'tman* whom *Vâmadeva* worshipped as the *A'tman* directly, and became immortal. Who may that *A'tman* be? In them, who thus questioned each other with a desire to know, arose the recollection, produced by the impression of teachings previously heard, respecting the two particular *A'tmans* already explained. "The *Brahman* entered the *Purusha* through the forepart of the feet." "He cleft the head and entered the *Purusha* by this passage." "Two *Brahmans* in opposition to each other have entered here." "They are both the *A'tman* of this body." One of them must be the *A'tman* to be worshipped. Thus they again questioned each other for the purpose of clearly determining who the *A'tman* was. In them, who thus inquired, arose another thought, respecting the differentiation of these two. How ? Two entities are known to exist in this body. One, by whom, with the aid of various senses, differing in many ways, anything is perceived and another who is known as one who remembers the impressions of objects perceived with the aid of other senses. Here, that by which one knows cannot be the *A'tman*. By whom is it then known? We reply : that by which being the eye, one sees form, that by which being the ear, one hears sound, that by which being the nose, one smells the smell, that by which being the organ of speech, one utters speech, consisting of names such as cow, horse, good, bad, etc., or that by which being the tongue, one discerns what is sweet and what is not.

यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

This which is known as the heart, this mind, consciousness, discrimination, wisdom, reason, perception, steadiness, thought, acuteness, quickness, memory, volition, decision, strength, desire and control, all these are indeed the names of wisdom. (2)

Com.—What is that sense which though one is variously differentiated, is now explained. What has been already stated "The essence of creatures is the heart, the essence of the heart is the mind; by the mind is created the waters and *Varuna*, the Lord of Waters. From the heart comes the mind and from the mind, the moon." Such only is this heart and this mind, one appearing diverse. By this one mind becoming the eye, one sees form. By this becoming the ear, one hears. By this becoming the nose, one smells; by this becoming speech, one speaks; by this becoming the tongue, one tastes. In its deliberative aspects, it deliberates and in the form of heart it determines. Therefore this sense, having all other senses and objects for its play of activity, is the means whereby the knower knows everything. Accordingly also, the *Kaushîtaki* texts say "Reaching the organ of speech by wisdom, one obtains all names by speech. Reaching the eye by wisdom, one sees all forms by the eye" etc. It is said in the *Vâjasaneyika* also "One sees by the mind alone and hears by the mind, one knows forms by the heart" etc.

Therefore it is well-known that that which is named as the heart and the mind, is the means of the perception of all objects; and *Prâna* is essentially that. The *Brâhmana* says "what is called *Prâna* is wisdom and what is called wisdom is *Prâna*." In the beginning of the discussion about *Prâna* we have said that *Prâna* is the combination of the senses. Therefore the *Brahman* which entered by the feet cannot possibly be that entity, the *Brahman* to be worshipped, because it is an adjunct, being only a means of perception to the knower. The only other entity, *i.e.*, that knower, to whom the functions, hereafter described, of the sense called the heart or the mind, are the means of perception, can alone be the *A'tman* fit to be worshipped by us. So they decided. The functions of the mind, consisting of external and internal objects, and serving as a means of perception to the all-wise *Brahman*, the knower, resting upon the condition of the mind, are thus explained. *Samjnâna*] consciousness. *A'jnâna*] directing, the state of being the lord. *Vijnâna*] the acquirement of the different branches of knowledge &c. *Prajnâna*] wisdom. *Medhâ*] power of retaining the import of books. *Drishtih* perception of all objects through the senses. *Dhritih*] steadiness by which the drooping body and the senses are kept up; for, they say "By steadiness, they support the body." *Matih*] thought. *Manîshâ*] independent power of thinking. *Jûtih*] distress of mind under disease etc. *Smritih*] recollections. *Sankalpah*] the thinking of forms, as white, black etc. *Kratuh*] application. *Asuh*] any

pursuit for the maintenance of life etc. *Kâma*] desire for any objects not at hand. *Vasah*] desire for the company of women. These and the other functions of the mind, being the means of perception to the knower who is mere consciousness become conditions to the *Brahman*, with his pure consciousness; and *Samjnânam* and others, all these become the names of *Brahman*, the pure consciousness, when subjected to these conditions and not directly in its unconditioned state. Accordingly it has also been said "while only moving, it is called *Prâna*" etc.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरम् । सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

This *Brahman*, this *Indra*, this Creator, all these gods, these five great elements, earth, air, ether, water, fire, and all these small creatures, these others, the seeds of creation and these egg-born, womb-born, sweat-born, sprout-born, horses, cows, men, elephants, and whatever else which breathes and moves and flies and is immoveable; all this is guided by wisdom and is supported by wisdom; the universe has wisdom for its guide; wisdom is the basis; wisdom is *Brahman*. (3)

Com.—This *A'tman* in the form of consciousness, is the lower *Brahman*, called *Hiranyagarbha*

or *Prâna*, the living principle of all bodies, that has entered into the conditions of the mind like the image of the Sun reflected on various waters. This is none else than *Indra*, according to his (previously-mentioned) characteristic, or the lord of the *Devas*. This is none else than the *Prajâpati*, the first born who has a body and from whom all the protectors of the world, fire etc., were born, from the cavity of the mouth etc. This is that *Prajâpati* and this also in all these gods, fire etc. These five great *Bhûtas* also, earth etc., the material causes of all bodies, known as the eatable and the eater; as also these creatures intermingled with small creatures such as serpents etc., (the word *iva* has no meaning); and these and these seeds of creation divided under two heads. What these are is explained: Egg-born] birds etc. Womb-born, born of the womb, such as men. Sweat-born] lice &c. Sprout-born] trees etc. Horses, cows, men, elephants and whatever other living thing; what is that? Which is moving] *i.e.*, which moves or goes by the feet; also which flies, *i.e.*, which is capable of flying in the air; as also all that is unmoving. All this is *Prajnâ-netram*. *Prajnâ* is consciousness, that is *Brahman*. *Netram* that by which it is guided. That which is guided by *Prajnâ-netram*. All this is attached to *Prajnâ*, *i.e.*, depends on *Brahman* during creation, preservation and destruction. *Prajnâ-netrolokah*] as already explained; or, it may mean all the universe has wisdom for its eye. Wisdom is the basis of all the universe. Therefore wisdom is *Brahman*. This (entity) being devoid of every sort of condition, unstained, untainted, passive, self

content, one without a second, knowable by eliminating all distinguishing attributes, as 'not this', 'not this' etc., and beyond all word and thought, becomes, by its connection with the condition of extremely pure wisdom, Omniscient, Lord of all, soul and guide of the common seed of the entire unmanifested universe and is called as *Antaryâmi*, being the (universal) controller. This also becomes what is called *Hiranyagarbha*, characterised by its notion of self in the intelligence, which is the seed of all the manifested universe. This also becomes the *Virât*, known as *Prajâpati*, who, springing from within the cosmic egg, first conditions himself with a body. This becomes what is known as *Devatâ*, the offspring of the same cosmic egg having the name of fire etc. Similarly, the *Brahman* receives diverse names and forms under conditions of different bodies from *Brahman* down to the worm. That one being, who is beyond all conditions, is known in all ways by all living beings as well as by the nationalist and is diversely thought of; as stated in the *Smriti*: "This, some call fire; others, Manu the Creator; others yet, *Indra*; others yet, *Prâna* and others the eternal *Brahman*," etc.

स एतेन प्रज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत् ॥ ४ ॥

By means of this wisdom, *i.e.*, self, he, soaring from this world, obtained in Heaven all desires and became immortal, became immortal. (4)

Com.—He, *Vâmadeva* or any other sage, knew *Brahman* in the way explained, by that wise self,

by which wise self, knowers previously became immortal. Similarly that sage too by means of the same wise self rising above this world (this has been already explained); going beyond this world, getting all desires fulfilled in that world of heaven, became immortal.

Here ends the commentary upon the fifth Part.

Thus ends the sixth Chapter of the Commentary upon the second *A*'ranyka of the Aitareya Upanishad.

The Taittiriya Upanishad.

INTRODUCTION TO THE SI'KSHA'VALLI.

Prostration to the Omniscient Being, from whom all the world sprang, in whom all this world is finally absorbed, and by whom all this world is supported. To those sages, who expounded in ancient times all systems of philosophy with due regard to words and sentences in the holy texts and to the processes of reasoning, do I always tender my reverence. With the blessing of my *Guru*, this commentary on the gist of the *Taittirîya Upanishad* is made by me for those who wish to have a clear knowledge.

Obligatory *Karma*, whose end is the diminution of sins stored in previous births, and optional *Karma* whose end is the satisfaction of desire, have been treated of in the previous book ; and now the science of the knowledge of *Brahman* is expounded for the destruction of all causes which lead to the performance of *Karma*. Desire is the cause of all *Karma* as it supplies the motive ; for it is well-known that only where there is desire, there is a motive to act. As those whose desires have been fulfilled are in their freedom from desires centred in Self, there can be no motive for them to act. To desire to know the *A'tman* is to have all desires fulfilled. The Self is *Brahman*. To those who know

it is the attainment of the highest to be attained. Therefore the being centred in Self after removal of *A'vidya* (spiritual ignorance) is the attainment of the highest; for the *Srutis* say that he (who knows the *A'tman*) attains fearless permanence, and that he (who knows the *A'tman*) attains the *A'tman*, who is all joy etc.

It may be contended that the being centred in Self without effort of any kind is emancipation, as in that case optional and prohibited *Karma* is not practised, as all *Karma* which has begun to bear fruit is completely exhausted by enjoyment (of their fruits) and as owing to the practice of obligatory *Karma*, there is no penalty incurred; or it may be contended that as the unsurpassable bliss denoted by the word *Svarga* (Heaven) is the result of *Karma*, emancipation results only from the practice of *Karma*. The first contention cannot stand, for *Karma* is multifarious. *Karma* may have been acquired in many previous births; actions produce good and bad consequences; some actions might have begun to bear fruit and others not. Therefore it is impracticable to consume by enjoyment in one single birth, that portion of the *Karma* which has not begun to bear fruit. Hence the certainty of subsequent embodied existence on account of the unenjoyed portion of the *Karma*. A hundred *srutis* and *smritis* bear us out here. Nor could it be urged that the observance of obligatory *Karma* has the effect of rendering good and bad deeds which have not begun to bear fruit inoperative. A penalty follows the non-observance of obligatory *Karma*. The word *Pratyavâya*

denotes unpleasant consequences. It therefore follows that the observance of obligatory *Karma* has only the effect of warding off misery, the certain consequence arising from its non-performance, and has not the effect of consuming previous *Karma* which is yet to bear fruit. But conceding that the performance of obligatory *Karma* has the effect of consuming previous *Karma*, yet to bear fruit, such observance can possibly render inoperative only that portion of the previous *Karma* which is sinful and not the portion which is virtuous; for between the latter and such observance, there is no *antithesis*, it being well known that action leading to a desirable end is meritorious—it is not inconsistent with obligatory *Karma*. All antithesis can reasonably subsist only between the good and the bad actions. Besides as desires leading to action must subsist in the absence of knowledge, there can be no complete cessation of *Karma*. It is only those that know not the Self that have desires; for these have for their end something distinct from the Self. The Self, being ever present, cannot be an object of desire. It is said that the Self is *Parabrahman*. Nor is it proper to say that *Pratyavâya* in the shape of future misery is caused by the non-performance of obligatory *Karma*—an omission in the nature of non-existence. The non-observance of obligatory *Karma* is only an indication of the misery in store on account of sins previously committed and this view does not render inappropriate the use of the *satri* suffix in the text '*akurvan-vihitam Karma.*' On any other view we shall have

existence (*Bhâva*) springing out of non-existence (*Abhâva*)—a result which runs counter to all processes of reasoning. Therefore the theory that emancipation is the being centred in Self without effort of any kind is unsupportable.

As regards the contention that as the unsurpassable bliss denoted by the word *Svarga* (Heaven) is the result of *Karma*, so is emancipation also the result of *Karma*; this cannot stand as emancipation is permanent. Anything always existing can never be begun. All things begun in this world are transient. Therefore *Karma* cannot produce emancipation. If it be replied that *Karma* with *Vidya* (knowledge of self) can produce emancipation though permanent, we say it is inconsistent, it being impossible that anything always existing should be produced. If still it is argued that like *pradhvamsâbhàva* the impossibility of the same substance being produced after its destruction, emancipation, though always existing, could be produced; we say that it cannot be, as emancipation is in the nature of existence (*Bhâva)*. To say that *pradhvamsâbhâva* is *produced* is an inaccuracy of language; for anything in the nature of non-existence cannot be conditioned. Non-existence is the negation of existence. As existence, though one and indivisible, does yet appear to be divided by virtue of conditions and is spoken of as "a jar," "a cloth," etc. So also non-existence, though unqualified and indivisible, appears to be divided like matter by virtue of adjuncts ; for non-existence cannot evidently be co-existent with its adjuncts like the blue lotus and

may become existence itself if it has adjuncts. Nor could it be argued that emancipation, though produced by knowledge and a succession of *Karma*, can, like the stream of the Ganges, be spoken of as permanent, as knowledge and the doer of *Karma* are permanent ; for the capacity to perform *Karma* is itself of the nature of misery and there will be a discontinuance of emancipation with the cessation of the capacity to perform *Karma*. It is therefore certain that emancipation consists in being centred in Self after removal of spiritual ignorance, which is the cause of desire and *Karma*. The Self is *Brahman* and by knowing that, spiritual ignorance is avoided. Therefore this *Upanishad* which treats of knowledge of *Brahman* is begun. Knowledge of Self is called *Upanishad* ; it may be, because those who acquire it get over the travail of being conceived or born or of old age, or because it takes one near *Brahman*, or because the highest bliss is embodied there ; the book is also called *Upanishad*, because its subject-matter is *Vidyâ* or knowledge of Self.

THE SI'KSH'A VALLI

CHAPTER I.

ओं तत्सत् ब्रह्मणे नमः ।

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्ष ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥ १ ॥

Om Tat Sat. Adoration to Brahman.

May the Sun (*Mitra)* be good to us! May *Varuna* be good to us! May the Sun (*Aryamâ)* be good to us! May *Indra* and *Brihaspati* be good to us! May *Vishnu* of great strides be good to us. Prostration to the *Brahman*! Prostration to thee, O *Vâyu*! Thou indeed art the visible *Brahman*. I shall proclaim thee visible *Brahman*; I shall call thee the just! I shall call thee the true! May it protect me! May it protect the teacher! May it protect me! May it protect the teacher! Om Peace, Peace, Peace. (1)

Com.—May *Mitra* the presiding deity of the activity of *Prâna* and of the day be good to us! So also *Varuna*, the presiding deity of the activity of *Apâna* and the night. *Aryamâ* (Sun) is the presiding deity of the eye and the Sun. *Indra*, of strength; *Brihaspati* of speech and intelligence; *Vishnu* of great strides, the presiding deity of feet; these and other deities presiding over the several parts of the body. 'May be good to us' is

connected with every clause. It is prayed that they may be good because it is only when they are good that they are conducive to the hearing and retention of knowledge. Praise and prostration to *Vâyu* are offered by one desirous of obtaining the knowledge of *Brahman*, for removing the obstacles to the attainment of such knowledge. As all actions and their fruits are under the control of *Prâna (Vâyu)*, prostration is offered to *Prâna*, the *Brahman*. 'I bow to him' must be supplied to complete the sentence. O *Vâyu*, prostration to thee, *i.e.*, I prostrate before thee. Both by the third person and the second person *Vâyu* alone is denoted; further I call thee the visible *Brahman* because you are the *Brahman* nearer than the senses, the eye, etc. I call thee the just, because the truth, ascertained to be so by intelligence, according to the *sâstras* and practice, is also subject to thee. I call thee the true because that which is practised as true by speech and body is also acquired subject to your influence. Therefore may *Brahman* called *Vâyu* and *A'tman* of all protect me, bent on acquiring knowledge, by imparting knowledge to me, being reached by me. May the same *Brahman* protect the teacher, *i. e.*, preceptor, by granting him ability to expound. The repetition 'may he protect me and the preceptor' implies solicitude. The word 'peace' is thrice-repeated for the purpose of destroying the three fold obstacles to the acquirement of knowledge, *viz.*, from one's Self, from the living beings and from the *Devas*.

Here ends the First Chapter.

CHAPTER II.

ओं । शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥

Om we shall explain the science of pronunciation, the letters, the pitch, the length, the effort, the monotone, the continuity. Thus has been explained the chapter on the science of pronunciation. (1)

Com.—This chapter on the science of pronunciation is begun that there may be no cessation of activity in the matter of the recitation of the Upanishad on the ground of the knowledge of its meaning being its primary end. *Sîkshâ*] that by which we learn—the science of the pronunciation of letters. Or, *Sîkshâ* those which are learnt—the letters and the like. *Sîkshâ* is the same as *Sîkshâ*. The elongation is a vedic license. The *Sîkshâ*, we shall explain, that is, we shall relate clearly and in all its bearings. This form of the verb may also be derived from the root *Chakshin* to speak, which changes into *Khya,* preceded by the prepositions *vi* and *a.* The letters are *a* and others. The pitch is *udâtta*, etc. The *mâtra* is short, etc. *Bala* is the effort in pronouncing. *Sâma* is pronouncing the letters uniformly. *Santâna* is flowing—continuity in utterance. This is what has to be taught. The chapter where this is taught is the chapter on *Sîkshâ*. Thus is this chapter concluded, with a view to proceed to the next.

Here ends the Second Chapter.

CHAPTER III.

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः सꣳहिताया उपनिषदं व्याख्यास्यामः । पंचस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासꣳहिता इत्याचक्षते ॥१॥

May glory be to us both. May the splendour of *Brâhminhood* be to us both. Now we shall explain the *Upanishad* of the *Samhita,* under five headings :—concerning the worlds, concerning the luminaries, concerning knowledge, concerning the progeny and concerning the Soul. These, they say, are the great *Samhitas.* (1)

Com.—Now the Upanishad of the *Samhita* is begun. May the glory arising out of the thorough knowledge of the *Samhita* and other Upanishads be to us both, the spiritual preceptor and the pupil. May the splendour of *Brâhminhood* arising therefrom be also to us, the preceptor and the pupil. This is the pupil's prayer for blessing. Because it is right that it should be the pupil's prayer as he has not gained the desired consummation. It cannot be the preceptor's prayer, as he has gained the desired consummation; for, he who has attained such consummation is alone the preceptor. Then, that is after laying down the method of learning by rote, we shall therefore, *i.e.*, for the reason that even the intellect which constantly meditates upon the book is unable to enter immediately into its meaning, explain the *Samhita*

Upanishad, *i.e.*, esoteric teaching which is the subject of the *Samhita*; in reference to the five *adhikaranas*] subjects or topics of knowledge. He goes on to say what they are. *Adhilokam* is the knowledge concerning the worlds. In the same way, the others are the knowledge concerning the luminaries, that concerning knowledge, that concerning progeny and that concerning the Soul. Those who know the Vedas call the Upanishads dealing with these above-mentioned five subjects the *great Samhitas*,—*great*, because they deal with matters as vast as the worlds etc.,—and *Samhitas* because they form the subjects of the *Samhita*.

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् । इत्यधिलोकम् ॥ २ ॥

Now, concerning the worlds—, the earth is the first form. The Heaven is the last form. The *A'kâsa* (ether) is the link. The *Vâyu* (air) is the medium. This much concerning the worlds. (2)

Com.—Then among those above-mentioned, the knowledge concerning the worlds is mentioned. In all these passages the word '*athi*' is intended to show the order of the different subjects of knowledge. The earth is the first form, *i.e.*, the first letter. It is in effect said that the first letter of the *Samhita* should be contemplated as the earth. Similarly, with regard to the last form. The *A'kâsa* means the *antariksha*, the sky, the world between heaven and earth. The link is that which is between the first and last forms, and is so called because the first and last forms meet in it.

Com.—The *Vâyu* (air) is the medium. *Sandhâna* is the medium. Thus has been explained the knowledge concerning the worlds.

अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् ॥ ३ ॥

Next concerning the luminaries. Fire is the first form. The Sun is the last form. Water is the link. The fire of lightning is the medium. This is concerning the luminaries. (3)

Com.—Next, the knowledge concerning the luminaries etc., is to be taken similarly.

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनꣳ सन्धानम् । इत्यधिविद्यम् ॥ ४ ॥

Next concerning knowledge. The spiritual preceptor is the first form. The pupil is the last form. Knowledge is the link. Exposition is the medium. This is the knowledge concerning knowledge. (4)

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजासन्धिः । प्रजननꣳ सन्धानम् । इत्यधिप्रजम् ॥ ५ ॥

Next, the knowledge concerning progeny. The mother is the first form. The father is the last form. The progeny is the link. Procreation is the medium. This is the knowledge concerning progeny. (5)

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ॥ ६ ॥

इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद । सन्धीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥७॥

Next concerning the Soul. The lower jaw is the first form. The upper jaw is the last form. Speech is the link. The tongue is the medium. These are the great *Samhitas*. (6)

He who thus contemplates these above-mentioned great *Samhitas* thus clearly explained obtains progeny, cattle, the splendour of Bràhminhood, all kinds of food and the world of Heaven (7)

Com.—The word '*Itîmâh*' means that those above-mentioned are indicated. He who knows, that is, contemplates those above-mentioned great *Samhitas*. "Knows" here means "constantly waits on," or "Contemplates," because this chapter deals with perfect knowledge, and because of the passage "*O Prâchînayogya*! contemplate." And the meditation must be as dictated in the *sâstras*, full of uniform faith throughout and unmixed with any inconsistent faith and must have for its object something enjoined by the *sâstras*. And the meaning of *upâsana* is well known in the world, as when we say "He waits upon the Guru," "He waits upon the king." He who constantly attends upon the Guru and others is said to be engaged in *Upâsana* on the Guru and others. And such a one obtains the fruit of his constant attendance. Therefore, here too, he who thus meditates obtains the fruits beginning with progeny and ending with the world of Heaven.

Here ends the Third Chapter.

CHAPTER IV.

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् संबभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधयाऽपिहितः । श्रुतं मे गोपाय ॥ १ ॥

He who of all forms is pre-eminent among the Vedas—He who rose superior to the nectar of the Vedas—May He the Lord of all strengthen me with wisdom. May I become the wearer of the wisdom that leads to immortality. May my body become fit. May my tongue become extremely sweet. May I hear much with my ears. Thou art the sheath of the *Brahman* veiled with worldly knowledge. Protect that which I have heard. (1)

Com.—" He who etc." Now are mentioned the hymns for prayer and the hymns for offering oblations for the purpose respectively of obtaining wisdom and of obtaining wealth, for the use of those who wish for either. And this is indicated by the sentences, "May He, the Lord of all strengthen me with wisdom" and " Then bring me wealth." He who among the Vedas is like the bull, *i.e.*, excellent by its pre-eminence. He who is omni-form, all-shaped, because running through all speech according to another passage of the Veda: " Even as the dart " etc. Hence is the excellence of the syllable " *Om.* " Since the syllable " *Om* " is here the object of meditation, the

praise of it as "excellent" etc. is but proper. He surpasses the nectar, that is, the Vedas. When *Prajapati (Brahma)* performed penance with the desire of discovering which was the best among the worlds, the *Devas,* the *Vedas* and the mystical syllables *Vyâhrities,* the syllable "*Om*" presented itself before him as being the most excellent. "Presented itself" because origin cannot be properly ascribed to the eternal syllable "*Om*." May the syllable "*Om*" of the quality described above, which is the Lord of all, that is, which can give anything desired. Strengthen me, *i.e.*, gratify me with wisdom. It is the strength of wisdom that is sought. *Amritasya*] of the knowledge of *Brahman* which is the cause of immortality, because this chapter deals with the knowledge of *Brahman*. O *Deva*, may I become the wearer of the knowledge of *Brahman*. Moreever may my body become able, *i.e.*, fit for meditation. Here is a change from the first to the third person. May my tongue become extremely sweet, that is sweet in speech. May I hear much with my ears. The meaning of the passage is that there should be such an association of the body and the senses as is necessary for the acquisition of the knowledge of the soul. And wisdom too is desired only for that purpose. Thou art the sheath of the *Brahman*, of the Supreme soul, as of the sword, because it is the seat of knowledge. Thou art the image of the *Brahman*. In Thee the *Brahman* is obtained. Thou art veiled, hidden by worldly knowledge. The meaning is Thou art not revealed to ordinary intellects. Protect what I have heard, that is, what knowledge of the soul, etc.,

have learnt by hearing. The meaning is make me not to forget what I have learnt. These hymns are for prayer for him who desires wisdom. Hereafter are hymns for throwing oblations into the fire for him who desires wealth.

आवहन्ती वितन्वाना । कुर्वाणाऽचीरमात्मनः । वासांऽसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आ मा यन्तु ब्रह्मचारिणः स्वाहा । वि माऽऽयन्तु ब्रह्मचारिणः स्वाहा । प्र माऽऽयन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥ यशो जनेऽसानि स्वाहा । श्रेयान्वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन्सहस्रशाखे । नि भगाऽहं त्वयि मृजे स्वाहा । यथाऽऽपः प्रवतायन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥

She who brings, increases, and long preserves to me clothes, cows and food and drink in plenty—her, the goddess of wealth, then bring me, together with sheep and goats and cattle; *Svâha!* May the *Brahmachârins* flock to me; *Svâha!* May the *Brahmachârins* flock to me from every side; *Svâha!* May the *Brahmachârins* come to me in large numbers; *Svâha!* May the *Brahmachârins* curb their senses; *Svâha!* May the *Brahmachârins* become tranquil in mind; *Svâha!* May I become renowned among men; *Svâha!* May I become the best among the wealthy; *Svâha!* May I enter thee, such as thou art, Oh Lord; *Svâha!* May Thou, O Lord, enter me; *Svâha!* In thee of thousand

branches, may I become well cleansed, O Lord, *Svâha!* Even as the waters run to a lower level, even as the months run into years, even so, Oh Lord, May the *Brahmachârins* come to me from all sides; *Svâha!* Thou art my resting place. Do Thou enlighten me. May I attain Thee.

Com.—Kurvâna] Doing, that is, fulfilling soon. In *achîram* (soon) the elongation is a Vedic license. Or, it may mean 'long preserving.' *A'tmanah* means to me. He goes on to say what. These are clothes and cows and food and drink 'Then,' that is, after giving me wisdom bring me wealth which brings me these and others. For wealth is a misfortune to the unwise. How is that wealth qualified ? Bring wealth together with sheep and goats and other cattle. The address is to the syllable "*Om*" as shown by the context. *Svâha* is intended to show the end of the hymn used for throwing offerings, oblations into the fire. The order, is '*âyantumâm*' connecting the two separated words. May the *Brahmachârins* flock to me, set out to me etc. May I become renowned among men. May I become the best, the most praiseworthy among the wealthy. Further, may I enter Thee, O Lord—Thee who art the sheath of *Brahman*—that is, may I enter Thee and become one with Thee; And thou too, such as thou art, O Lord, enter me; may we become one. In Thee, of many branches, that is, divisions, may I become cleansed, that is, purify myself from my sins. Even as in the world, the waters run down a sloping ground ; even as the months run into years—for, *aharjara* means a year either because 'rolling day by day it makes the world old' or because the day is worn out in it—even

so, *O* Ordainer of all things, may the *Brahmachârins* flock to me from all sides, *i.e.*, from all quarters *Pratiwêsa* means a house in the vicinity, used as a place of rest after toil. Thus, Thou art, like the *Prativesa*, a resting place, a place in which those, who resort to Thee, free themselves from their sins. Therefore enlighten me and take me to Thee. Absorb me into Thee and make me one with Thee, as a metal coated with mercury. The *Srîkâma* mentioned in this chapter dealing with wisdom is one who desires wealth. The end of wealth is the performance of duty and the end of performance of duty is to get rid of the already incurred sins. And on the destruction of sin, knowledge shines. And so says the *Smriti*: "Wisdom originates in men by the destruction of their sins. Then they see the Supreme Soul in themselves, as in the clear plane of a looking-glass."

Here ends the Fourth Chapter.

CHAPTER V.

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः। तासामु ह स्मैतां चतुर्थीम्। माहाचमस्यः प्रवेदयते। मह इति। तद्ब्रह्म। स आत्मा। अङ्गान्यन्या देवताः। भूरिति वा अयं लोकः। भुव इत्यन्तरिक्षम्। सुवरित्यसौ लोकः। मह इत्यादित्यः। आदित्येन वाव सर्वे लोका महीयन्ते। भूरिति वा अग्निः। भुव इति वायुः। सुवरित्यादित्यः। मह इति चन्द्रमाः। चन्द्रमसा वाव सर्वाणि ज्योतीꣳषि महीयन्ते। भूरिति वा ऋचः। भुव इति सामानि। सुवरिति यजूꣳषि। मह इति ब्रह्म। ब्रह्मणा वाव सर्वे वेदा महीयन्ते। भूरिति वै प्राणः। भुव इत्यपानः। सुवरिति व्यानः। मह इत्यन्नम्। अन्नेन वाव सर्वे प्राणा महीयन्ते। ता वा एताश्चतस्रश्चतुर्धा। चतस्रश्चतस्रो व्याहृतयः। ता यो वेद। स वेद ब्रह्म। सर्वेऽस्मै देवा बलिमावहन्ति ॥

Bhûh, Bhuvah, Suvah: these three are known as *Vyâhritis*. Besides them, a fourth, *Mâhâchamasya* discovered. *Mahah* by name. That is *Brahman*. It covers all; the other *Devatas* are but limbs. *Bhûh* is this world. *Bhuvah* is the sky. *Suvah* is the next world. *Mahah* is the sun. It is by the sun that all the worlds thrive. *Bhûh* is fire. *Bhuvah* is the air (*vâyu*). *Suvah* is the sun. *Mahah* is the moon. It is by the moon that all the luminaries thrive. *Bhûh* is the *rik*. *Bhuvah* is the *Sâman*. *Suvah* is the *yajus*. *Mahah* is *Brahman* (the syllable '*Om*'). It is by the *Brahman* that the *Vedas* thrive. *Bhûh* is

Prâna. *Bhuvah* is *Apâna.* *Suvah* is *Vyâna.* *Mahah* is Food. It is by Food that *Prânas* thrive. These four above said are fourfold and the four *Vyâhritis* are four each. Who knows these, he knows *Brahman.*

Com,—The mode of meditation which was the subject of the *Samhita* was first dealt with and then the hymns meant for those who desire wisdom and for those who desire wealth ; these being ultimately useful only for the acquisition of knowledge. Then is begun the inward meditation of *Brahman*, in the shape of the *Vyâhritis*, which meditation carries with it the fruit of becoming one with the self-refulgent. *Bhûh, Bhuvah, Suvah*—the word 'etc'., is to indicate what has been said—these three—these bring to recall those above indicated ; and the particle *vai* is to bring it clearly before the mind. We are thus remembered of these three well-known *Vyâhritis.* Besides these three, there is a fourth *Vyâhriti* named *Mahah.* And this *Mahah* was discovered hy *Mâhâchamasya*, the son of *Mahâchamasa.* Since the particles "*u*," "*ha*," "*sma*" indicate that incidents which took place in the past are related, the meaning is that he *discovered* (though the verb is in the present tense). The mention of *Mâhâchamasya* is to put us in mind of the name of the seer. The teaching here shows that the bearing in mind the name of the seer is an essential part of the meditation. This *Vyâhriti Mahah* which was first discovered by *Mâhâchamasya*, is *Brahman*; for *Brahman* is *Mahat* (great) and the *Vyâhriti* is *Mahah.* What again is that ? It is the *A'tman* "covering all ;" the word

A'tman coming from the root *vyâp* 'to cover'; because *Mahah* the *Vyâhriti* includes all the other *Vyâhritis* ; and in the shape of the sun, the moon, *Brahman* and food, it includes all the worlds, the luminaries, the *Vedas* and *Prânas*. Therefore, are the other *Devatas*, its limbs. The *Devatàs* are taken only by way of illustration. Among the worlds etc.]—*heaven* etc., are but limbs of *Mahah*. That is why it is said that the worlds etc., thrive by the sun etc. It is by the soul that the limbs thrive, increase. This world, Fire, *Rik* and *Prâna* are (successively) the first *Vyâhriti*, *Bhûh* ; similarly the later ones are each four-fold. *Mahah* is *Bràhman* that is the syllable "*Om*" ; for any other meaning is out of place in this chapter dealing with words. The rest has been explained. "These four abovesaid are four-fold." These four, *i.e.*, *Bhûh*, *Bhuvah*, *Suvah* and *Mahah* are each of four kinds. The particle '*dha*' indicates mode or kind. The meaning is that these being four in number are each divisible into four kinds. And *Upâsana* is repeating what has been already learnt, meditation. He who knows the *Vyâhritis* as above described—he knows *Brahman*. If it be urged that *Brahman* has been already known as That, or as the *A'tman*—true. But its peculiar attributes, such as its being realisable in the cavity of the heart, its being one with the mind etc., its being perfect quiescence have not been understood. To this particular end, the sacred text says "Who knows these, knows *Brahman*." On the assumption that *Brahman* has not been known the idea is that he who meditates *Brahman* as having the qualities to be mentioned presently—he alone knows it. This

is how this chapter is made consistent with the next chapter. For both the chapters deal with the same form of worship. There is also this indication: "He resides in Fire in the shape of the *Vyâhriti Bhûh*" (in the next chapter). Nor is there any express text speaking to the diversity in forms of worship; for, there is no text laying down "The *Vedas* are to be worshipped." As in this chapter on *Vyâhriti* the passage "who knows these" includes in 'these' the purport of the next chapter; there is no difference in the objects of meditation prescribed in the two chapters. The purport of the next chapter has already been touched upon when we said: "To this particular end" etc. All *Devas* being his limbs do homage to the knower when he becomes one with the self-refulgent.

Here ends the Fifth Chapter.

CHAPTER VI.

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्राऽसौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्स्व ॥

There is a space within the heart. There, is He, the *Purusha*, knowable only by the mind, Immortal, Resplendent. Between the palates and through that which hangs like a woman's breast runs an artery piercing the skull in the head, just where the roots of the hairs in the head divide. That artery is the path to *Brahman*. He resides in fire in the shape of *Bhûh*, in the air in the shape of *Bhuvah*; in the sun as *Suvah*; and in *Brahman* as *Mahah*. He obtains self-refulgence. He obtains lordship over minds. He becomes the Lord of speech. He becomes the Lord of the eyes. He becomes the Lord of the ears. He becomes the Lord of knowledge. Then, he becomes this—*Brahman* who has space for his body, whose nature is truth, who sports in life, *Prâna*, whose mind is bliss, who is full of peace, who is immortal. Thus, *O Prâchinayogya*, meditate."

Com.—We have said that the *Devatas* etc., represented by *Bhûh*, *Bhuvah* and *Suvah* are but the limbs of *Brahman*, corresponding to the *Vyâhriti Mahah*, for realising and meditating upon the *Brahman*, of whom all others are but parts. The cavity of the heart is prescribed as His seat, just as the stone *sâlagram* is of Vishnu. Because *Brahman* is directly perceived when meditated upon, as being there and as possessing the qualities of knowability, only by the mind etc., as directly as the fruit in the palm of the hand. This chapter is begun with the object of indicating the path by which we may become the *A'tman* of all. The word *sah* is connected with '*Vyutkramya ayam Purusha*'. Within the heart—the heart is a

ball of flesh as is well-known when a sheep is being dissected, shaped like a lotus with the stalk upwards and the face downwards, which is the seat of life and which is full of arteries—within this heart is a cavity well-known, like that within the pot. "There, is He, the *Purusha*". *Purusha*, He is called, either because he is lying in this citadel, or because the worlds *Bhûh* and others are pervaded by him. The word '*Manomaya*' may mean either of two things. *Manas* is knowledge from the root '*man*' to know and *Manomaya* means "full of knowledge," because it is by knowledge He is known. Or, *Manas* is that by which we think, the mind; and *Manomaya* means 'made of *Manas*' either because He is the presiding deity of the mind, or because he is indicated by it. He is immortal; He is resplendent. Then, is explained the path by which to attain the *Brahman*, who is, as above described, meditated as occupying the cavity of the heart and who is the knower, the *A'tman* and the Lord of all, and who is the *A'tman* of the knower who sees him in the heart. An artery *Sushumna* opens out, above the heart, well-known to the science of Yoga. That artery runs in the middle between the two palates; and this, the piece of flesh that hangs between the palates like a woman's breast. The meaning is that the artery runs through that too. Where, also the roots of the hairs divide, that is, in the head; the artery reaches that spot and goes forth piercing the skull of the head. And this artery is the path to *Brahman*, that is, is the way to the realisation of *Brahman*. He who knows this and sees the *A'tman* knowable only by the mind, goes out through the head and takes his stand in Fire,

who presides over this world in the shape of the *Vyâhriti Bhûh* and who is a part of *Brahman*. The meaning is that he covers the whole world. Similarly, in the air, in the shape of the *Vyâhriti Bhuvah*. In all these sentences, the predicate 'resides or takes his stand' is to be understood. In the sun, he stands in the shape of the *Vyâhriti Suvah* and in *Brahman*, of which the others are parts, as *Mahah*. Becoming (successively) in each, its soul and becoming one with *Brahman*, he obtains self-refulgence, he becomes himself the Lord; even as *Brahman* is the Lord of the *Devas*, who are His limbs. And the *Devas* do homage to such a one, even as the limbs do to *Brahman*. He becomes the Lord of all minds, for *Brahman* is all and all minds think of him. He who knows becomes this. Moreover, he becomes the Lord of all speech. He becomes similarly the Lord of the eyes; he becomes the Lord of the ears; he becomes the Lord of all wisdom. The meaning is that as he becomes the *A'tman* of all, the senses of every living being are also his. More than all this, he becomes what? As follows: *Akâsa-sariram* is either 'having space for body' or having a body which is as subtle as space. What is it? *Brahman*. *Satyâtma*, that is, one whose nature is truth in every shape. *Prânârâmam*, that is, revelling in life, 'or in whom others revel or sport.' *Manaânandam*, that is one whose mind is ever bliss. *Sântisamriddham*, that is, 'full of peace' or 'full of calmness.' *Amritam*, that is, immortal. And this specific attribute should be understood in respect of the *Manomaya*. O *Prâchinayogya*, meditate upon the *Brahman* as possessing the qualities above set forth, cognisability

by the mind etc. This sentence is, as it were, the teaching of the spiritual preceptor in order to awaken reverence (in us).

Here ends the Sixth Chapter.

CHAPTER VII.

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म माꣳसꣳ स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदꣳ सर्वम् । पाङ्क्तेनैव पाङ्क्तꣳ स्पृणोतीति ॥

The earth, the sky, the heaven, the primary quarters, and the intermediate quarters ; the fire, the air, the sun, the moon, and the stars; the waters, the herbs, the forest-trees, space and *A'tman* ; and all this is respecting living beings. Then comes that respecting the soul. The *Prâna*, the *Apâna*, the *Vyâna*, the *Udâna* and the *Samâna;* the eyes. the ears, the mind, the tongue and the touch ; the skin, the flesh, the muscle, the bone and the marrow. Determining this the seer said. 'All this is *Pankta* (five-fold). He sustains the *Pankta* by the *Pankta* itself.

Com.—Of the very *Brahman* whose meditation in the form of the *vyâhriti* was explained, we now explain the meditation of the same *Brahman* in the

form of the *Panktas* beginning with 'the earth.' All belong to the *Pankta chhandas*, because of the connection with the number five. Therefore all are five-fold. And the sacrifice is *Pankta*. Because the *vedic* texts say : " A collection of five words is *Pankti* and " the sacrifice is *Pankta*." Therefore all commencing with the worlds and ending with the soul are determined to be *Pankta*. And this is further considered to be a sacrifice (worship). By the performance of the sacrifice so divised, one attains to *Brahman*, in the nature of the *Pankta*. He then answers how all this is *Pankta*. The earth, the sky, the heaven, the primary quarters and the intermediate quarters constitute the *lokapânkta* or a collection of five worlds. The fire, the air, the sun, the moon and the stars constitute the collection of the five *Devatas*. The waters the herbs, the forest-trees, space and the *A'tman* constitute the collection of the five living beings (*Bhûtas*).

'*A'tman*' here is the first progeny of the *Brahman*, as this chapter deals with the living beings. "This is respecting the living beings." This is only by way of example and includes " that respecting worlds" and "that respecting the *Devatas*;" because the five respecting the worlds and the *Devatas* have also been enumerated. Then are enumerated the three lives respecting the soul. Beginning with *Prâna*, is the collection of the five airs. Beginning with " the eyes" is the collection of the five senses. That beginning with " the skin " is the collection of the five primary fluids of the body (*Dhâtu*). These are respecting the soul. And those outside too are collections of five. Having settled thus,

the *Rishi*, that is, the *Veda* or a seer, who knew this said. What did he say? All this is *Pankta* (five-fold by nature). The external collections of five are strengthened, filled by the internal collections of five (those in relation to the soul.) The purport is that they are known as being one and the same. The meaning of all this is that he who meditates that all is *Pankta*, becomes one with *Prajapati*.

Here ends the Seventh Chapter.

CHAPTER VIII.

ओमिति ब्रह्म । ओमितीदꣳ सर्वम् । ओमित्येतदनुकृतिह स्म वा अप्योश्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओꣳशोमिति शस्त्राणि शꣳसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ॥

The syllable "*Om*" is *Brahman*. This All is the syllable "*Om*." This syllable "*Om*" is used to indicate consent. "*Om*" say they and *sing the sâmans*. "*Om Som*" say they and recite the *sâstras*. "*Om*" says the officiating priest and says the *Pratigara*. "*Om*" says *Brahma* (a principal priest in the *soma* sacrifice) and gives permission. "*Om*" says he and assents to the oblation to *Agni*. "May I obtain the Vedas," thinks the Brâhman and says "*Om*," before he begins to recite the Veda; and he does obtain the Vedas. (1)

Com.—The meditation of *Brahman* in the form of the *Vyâhritis* has been explained. Then the meditation of the same *Brahman* as being *Pankta* in nature has been explained. The meditation of the syllable " *Om* " which forms the necessary preliminary to all kinds of meditation is to be explained, the syllable " *Om* " being meditated upon as being *Brahman* higher or lower ; because, it is the image of *Brahman*, higher and lower, as the idol is of *Vishnu* ; and because the vedic text says : " He becomes one with either, by his sanctuary." In " *Om iti*," the word '*iti*' is to call attention to the form of the word (as distinguished from the meaning). We should meditate upon the syllable " *Om* " as being *Brahman*, in the form of a word. Because " *Om* " is this all ; all words are covered by the syllable " *Om* " as says another Vedic text : "Even as the stem etc.," " *Om* " is said to be this all, as that which is named, is dependent upon the name. The following portion of the text is intended to praise the syllable " *Om*," because it is the object of meditation. This syllable " *Om* " indicates consent. The particles '*ha*,' '*sma*,' '*va*,' mean well-known. That the syllable '*Om*' is a word of consent is well-known. Again being asked to recite, he begins to recite after uttering " *Om* ."

Then " *Om* " say the singers of the *sâmans* and sing the *sâmans*. Even the reciters of the *sâstras* say "*Om*" and recite them. Then the officiating priest says "*Om*" and says the *Pratigara* hymns. *Brahma* says " *Om* " and gives his consent. Being asked 'Shall I offer oblation ' he says " *Om* " and assents to the oblation to the fire. The Brâhmin

who is about to recite the Veda says "*Om*;" that is, he begins to recite saying "*Om*," with the hope that he may obtain (learn) *Brahma* that is Vedas. And he does obtain *Brahma*. Or devoting himself to *Brahman*, the surpreme soul, saying, "May I attain to Him," he utters '*Om*.' By that utterance he certainly attains *Brahman*. The meaning of the passage is that since any action begun with the word "*Om*" is fruitful, the syllable "*Om*" should be meditated upon as being *Brahman*.

Here ends the Eighth Chapter.

CHAPTER IX.

ऋतञ्च स्वाध्याय-प्रवचने च । सत्यञ्च स्वाध्याय-प्रवचने च । तपश्च स्वाध्याय-प्रवचने च । दमश्च स्वाध्याय-प्रवचने च । शमश्च स्वाध्याय-प्रवचने च । अग्नयश्च स्वाध्याय-प्रवचने च । अग्निहो-त्रञ्च स्वाध्याय-प्रवचने च । अतिथयश्च स्वाध्याय-प्रवचने च । मा-नुषञ्च स्वाध्याय-प्रवचने च । प्रजा च स्वाध्याय-प्रवचने च । प्र जनश्च स्वाध्याय-प्रवचने च । प्रजातिश्च स्वाध्याय-प्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपो नित्यः पौरुशिष्टिः । स्वाध्याय-प्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥

Justice and the learning and teaching of the Vedas (ought to be practised). Similarly, Truth and the learning and teaching of the Vedas; penance and the learning and teaching of the Vedas; self-control and the learning and teaching of the Vedas; tranquillity, and the learning and teaching of the Vedas; the (three holy) fires and the learning

and teaching of the Vedas ; oblation to fire and the learning and teaching of the Vedas; the guests and the learning and teaching of the Vedas; the worldly acts and the learning and teaching of the Vedas; procreation and the learning and teaching of the Vedas ; sexual intercourse and the learning and teaching of the Vedas. "Truth" said the truth-speaking descendant of *Rathîtara*. "Penance" said the descendant of *Purusishta*, regular in penance. "Only the learning and teaching of the Vedas" said *Nâka*, the descendant of *Mudgala*. (1)

Com.—The exposition here is to refute the conclusion that because self-refulgence is acquired only by wisdom, therefore the duties enjoined by the *Srutis* and the *Smritis* are of no utility and to show that the performance of such duties is really a help to the attainment of the highest ends. We have already commented upon the meaning of the word *Ritam* ; *Svâdhyâya* is learning the Vedas ; and *Pravachana* is teaching it. Or it may mean the daily ceremony named *Brahma Yajna*. These three *Ritam* (truth) and others—" ought to be practised" is to be supplied to complete the sentence. " Truth," that is, truth-speaking ; or, it may mean what has been already explained. *Penance* is the performance of *krichhra* etc. *Dama* means the control of the external senses ; and *Sama* the control of the mind. The fires ought to be kindled. The oblations to the fire should be offered. The guests ought to be honored ; and the *Mânusham*, that is, the worldly duties ought to be performed, as occasion may require. Children ought to be begotten. *Prajanana* is sexual intercourse during

the periods. *Prajâti* means the begetting of a grand-child. That is, the son ought to be married. With all these above-mentioned duties, one ought to practise with solicitude the duties of learning and teaching the Vedas. And it is this meaning that is intended by the repetition of "the learning and teaching of the Vedas" in each clause. For the knowledge of the meaning depends upon the learning of the Vedas; and the supreme consummation depends upon the knowledge of its meaning. And the teaching of the Vedas is to help us in not forgetting it and also to increase virtue. Therefore solicitude should be evinced in the learning and the teaching of the Vedas. The *Râthîtara* of the tribe of *Râthîtara* who is *Satyavachah*—that is whose speech is truth, or who is named *Satyavachah*—thinks that truth alone should be practised. The preceptor *Paurusishti* of the tribe of the *Purusishta*, who is *Taponityah*—that is, who is regular in penance or whose name is *Taponityah*—thinks that penance alone should be practised. And the preceptor *Maudgalya* of the tribe of *Mudgala* and *Nâka* by name considers that the learning and the teaching of the Vedas alone ought to be practised; because, that is penance; that is penance. Since the learning and the teaching of the Vedas alone are penances, they alone ought to be practised. The repetition of "truth," "penance," and "the learning and teaching of the Vedas", though they have been already mentioned, is to create solicitude.

Here ends the Ninth Chapter.

CHAPTER X.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणꣳ सवर्चसम् । सुमेधा अमृतोऽक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

I am the mover of the tree. My fame is like the top of the hill. I am pure in my root, as nectar is in the nourisher. I am the bright wealth. I am intelligent, immortal and without decay. This is *Trisanku's* word of self-realisation. (1)

Com.—The lines '*Aham vrikshasya reriva*' etc., are Vedic hymns for recitation. And the recitation of the hymn is for the acquisition of knowledge, as shown by the context; for, this chapter is about knowledge and it is not known to be about anything else. To one whose soul is purified by the study of the Vedas, knowledge accrues. I am the mover, being the soul within, of the tree of *samsâra*,—a tree which is to be felled. My fame is high like the top of the hill. *Urdhvapavitrah*] I am he, who is the cause of the amelioration of the purifier, that is, he who by his wisdom makes even the Supreme Being resplendent. *Vâjinîva*] as in the possessor of food, that is, as in the sun. Even as the principle of the soul in the sun is well-known to be pure, as shown by hundreds of Vedic and *Smritic* texts, even so I am or shall become the essence of the Soul, which is pure. *Dravinam*] riches. *Savarchasam*] resplendent; these are to be

taken with "the principle of the Soul" which is to be supplied. Or "Knowledge of *Brahman*" is described as *Savarchasam*. It is resplendent, because it illumines the entity of the *A'tman*. And it is riches, because it is the cause of the joy of emancipation, as riches are of worldly happiness. In the sense, "it was obtained by me" should be supplied. I am highly wise, that is, I am possessed of wisdom characteristic of the omniscient. And high wisdom consists in the possession of control over the existence, origin and end of this worldly life. Hence, is He immortal and imperishable; or it may mean 'he is sprinkled with nectar" as the *Brâhmanam* says. This is what was said by the seer *Trisanku* who had attained to a knowledge of *Brahman*, after he acquired a knowledge of the true nature of the Soul. This hymn, which was seen with the seer's vision, by *Trisanku*, as by *Vâmadeva*, for the purpose of proclaiming that he had accomplished his ends, is meant to display his knowledge. And the recitation of this hymn is intended for the acquisition of knowledge. This is indicated by the mention of 'this praise of knowledge,' after the exposition of the duties beginning with 'Truth' and others. Thus, it is shown that the knowledge of the wise concerning the Soul etc., comes of its own accord, to one who performs the duties compulsory according to the Vedas and *Smritis*, who is free from desire and who thirsts after the knowledge of *Brahman*.

Here ends the Tenth Chapter.

CHAPTER XI.

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय-प्रवच-नाभ्यां न प्रमदितव्यम् ॥ १ ॥

The preceptor after teaching the Veda enjoins the pupil: "Speak the truth. Do your duty. Never swerve from the study of the Veda. Do not cut off the thread of the offspring after giving the preceptor the fee he desires. Never err from truth. Never err from duty. Never neglect your welfare. Never neglect your prosperity. Never neglect the study and teaching of the Veda. (1)

Com.—The instruction beginning with "The preceptor after teaching etc.," is to inculcate that before the acquisition of the knowledge of the *Brahman*, the performance of duties enjoined by the Vedas and *Smritis* is compulsory; for, the Vedic text, which enjoins it, intends the purification of man; for, it is he whose nature is purified that soon obtains a knowledge of the *A'tman.* The *Smriti* says: "He destroys sin by penance and obtains immortality by knowledge." And it is also to be added "Desire to know *Brahman* by penance." Therefore, the prescribed duties ought to be performed for the purpose of the acquisition of knowledge. The word 'enjoins' shows that sin

results from the violation of the command. In the beginning and before the acquisition of the knowledge of *Brahman*, the performance of duty is enjoined. From the texts 'He obtains security and strength' 'he fears nothing' 'what have I not done well' &c., which show that nothing need be done when once knowledge has been acquired, it is inferred that the performance of duties is necessary for the attainment of the knowledge of *Brahman*, through the destruction of the sins previously incurred. We also learn it from the hymns, "crossing death by *Avidya* (*Karma*), he attains immortality by knowledge." The uselessness of the teaching of uprightness etc., in the earlier chapters is thus refuted; but here it is shown that it ought to be done, because it is useful to the acquisition of knowledge. The preceptor after teaching the Veda to the pupil teaches its meaning to him. He goes on to say how he enjoins. Speak the truth] speak what you know truly and ought to speak; similarly, do duty. 'Duty' is a generic word; for, everything that ought to be done, as truthfulness etc., are specifically mentioned. Err not from the study of the Vedas. Having given the preceptor the fee desired as remuneration for his teaching and being permitted by him, marry worthy wives and fail not to produce children. The purport is that even if children are not born, every effort must be made to produce children by the performance of sacrifice for issue etc. This is indicated by the mention of the three things, procreation, sexual intercourse, and the production of grand-children. Otherwise, he would

have mentioned only sexual intercourse. Err not from truth] erring from truth is addiction to untruth, from the force of the word 'error.' Err not from duty] because duty is what ought to be done; error is omitting to do it and error ought not to be committed; that is, duty ought to be necessarily performed. Err not from welfare, *i.e.*, from any act for the protection of yourself. Do not omit to do any action for your prosperity. The meaning is that these ought to be necessarily performed. Do not neglect studying and teaching the Vedas, *i. e.*, they ought to be done. This shows that one who has studied the Veda ought not to return from his preceptor's home, without acquiring a desire to know what his duties are. This is shown also by the *Smriti* : "Knowing, begin to perform duties."

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकꣳ सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ॥ २ ॥

Be not careless of duties to the Gods and to the manes. May the mother be thy God. May the father be thy God. May the preceptor be thy God. May the guest be thy God. The actions that are uncensurable, do such; none else. Those that to us are good acts, they should be performed by thee; none else. (2)

Com.—Similarly, err not from the duty to the Gods and the manes; that is, duty to the Gods and to the manes ought to be performed. Let the mother be a God to thee. Similarly be the father,

the preceptor and the guest thy God. The meaning is that these ought to be honoured even as Gods. You should do such acts as are uncensurable and sanctioned by the conduct of the righteous. The others ought not to be performed if censurable, though performed by the righteous. The meaning is that we ought to do only such good acts performed by those we honor as are unopposed to the Vedas etc., and not others, though they be performed by them; you ought to propitiate by offering seat etc., to the *Brâhmins*—not *Kshatriyas*—who are superior to us and who possess the character of preceptor or the like. The meaning is that you ought to allow them rest; or when you sit with them during any meeting do not breathe even a word. Be merely a listener of their instructive words.

ये के चास्मच्छ्रेया ँ सो ब्राह्मणाः । तेषांत्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥ ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता अयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥ ४ ॥

Those *Brâhmins* who are superior to us—they should be refreshed by you with seats etc. Give

with faith. Give not without faith. Give in plenty. Give with bashfulness. Give with fear. Give with sympathy. Then if there be any doubts as to any action or conduct,— (3)

Whoever there might be *Brâhmins*—prudent, religious, not set on by others, not cruel, lovers of virtue—even as they be in such matters, so be thou in such matters. Then in respect of persons accused of sin, whoever there might be *Brâhmins*, prudent, religious, not set on by others, not cruel, lovers of virtue—even as they be with such men, even so be thou. This is the command. This is the teaching. This is the secret of the Veda. This is enjoined. Thus, is this to be meditated upon. (4)

Com.—Moreover, if you have anything to give, give it with full heart, that is with faith (reverence); do not give it without faith. Give in plenty. Give with bashfulness, that is, unostentatiously. Give with fear, and also with sympathy. Sympathy is the result of friendship etc. Then, if you acting thus ever have a doubt as to an action prescribed by the Vedas or *Smritis* or conduct, resting on practice, whoever *Brâhmins* at that place or time, are attentive to the prescribed duties or conduct, capable of thinking, not impelled by others in their actions, not cruel and lovers of virtue—in whatsoever manner these be in respect of that action or conduct, in that manner be you also. Then in respect of persons suspected of sin, in whatsoever manner these act etc.,--the meaning will be the same as above. This is the rule. This is the teaching to sons etc., by their fathers etc. This is the secret, the esoteric meaning of the Veda. This is God's word

of command. As this is so, therefore all this should be thus done. This should be done. The repetition is for creating solicitude.

Here ends the Eleventh Chapter.

CHAPTER XII.

शन्नो मित्रः शं वरुणः । शन्नो भवत्वर्यमा । शन्न इन्द्रो बृहस्पतिः । शन्नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

May the Sun (*Mitra*) do us good, and also *Varuna*. May *Aryamâ* do us good. May *Indra* and *Brihaspati* do us good. May *Vishnu* of long strides do us good. Salutation to *Brahman*. Salutation to thee Oh *Vâyu*. Thou art the *Brahman* visible. I called Thee the visible *Brahman*. I called Thee the eternal law. I called Thee truth. That protected me. That *Brahman* protected the speaker (preceptor). He protected me. He protected the speaker. *Om !* peace, peace, peace. (1)

Com.—He invokes peace in order to get over the impediments to the acquisition of knowledge set forth above. "May the Sun do us good." We have commented upon this before. We think in the following strain for discriminating the relative merits of *Vidya* (knowledge) and *karma*. Does the highest bliss result purely from *karma*, or from

karma aided by knowledge, or from knowledge and *karma* combined, or from knowledge rather than *karma*, or from knowledge alone? It may be argued that it results from *karma* alone; for, the performance of *karma* is enjoined on persons who know the purport of the Vedas. The *Smritis* say that the whole Veda with all its secrets should be studied by every one of the regenerate classes. This study includes the knowledge of the Self, the purport of the Upanishads. The texts which say that he who knows should perform sacrifices and that he who know should cause sacrifices to be performed, show that the capacity to perform *karma* belongs only to one who knows. It is also said that knowledge precedes *karma*. Some think that the end of the whole Veda is the performance of *karma*. If the highest bliss is not obtained through *karma*, then is Veda without an end. This position is untenable. Emancipation is permanent and permanent emancipation it is, that is sought. The transient nature of the results of *karma* is a matter of world-wide notoriety. The bliss, if it results from the *karma*, must be transitory and transitory bliss is not desirable as an end. Nor could it be contended that emancipation is altogether independent of knowledge considering that optional and forbidden *karma* is not performed; that *karma* whose fruits we are enjoying is fully consumed by such enjoyment and that all *Pratyavâya* is avoided by the regular performance of obligatory *karma*; for, it has already been observed that on account of *karma*, not so used up, a subsequent embodied existence would be the conse-

quence. That portion of the *karma* cannot be consumed by the performance of obligatory *karma*, as there is no necessary antithesis between the two. As regards the argument based on the text that the capacity to perform is recognised only in those who know the substance of all the Vedas, etc., we say that it is unsound. There is a distinction in kind, between the knowledge which is a condition precedent to the performance of *karma* and the knowledge acquired by *Upa'sana* (meditation). Knowledge obtained by hearing suffices to authorise the performance of *karma*. The knowledge of the processes of meditation is not required. The end reached by meditation is different from that to which knowledge obtained by hearing leads. The difference in the ends is obvious. "Hear," said the Vedas and subsequently added "think and meditate." It is therefore clear that the end secured by thought and meditation is distinct from that which is served by knowledge obtained through hearing.

If this must be so, it may be argued that emancipation may be the result of *karma* aided by knowledge; for, *karma* aided by knowledge may be able to secure other ends than *karma* alone can; just as poison, curd etc., able in themselves to produce death, fever etc., do acquire in combination with magic, sugar etc., the power to produce different results. Thus it may be argued is emancipation produced by *karma* aided by knowledge. But this ground cannot be maintained; for it has already been pointed out that whatever has a beginning must have an end. To this, it may be

replied that the result produced by the texts may be permanent. No ; for, the texts only declare an existing thing. They do not create anything that was not. This view is unsound ; for, not even a hundred texts could produce anything which could last for ever; what has a beginning cannot be without an end. Thus, the argument that the combination of *karma* and knowledge could produce emancipation, has been refuted.

Nor could it be argued that knowledge and *karma* do both remove the obstacles in the way of obtaining emancipation ; for, we see that *karma* leads to some other end. The fruits of *karma* are seen to be generation, transformation, purification and fulfilment of desire; and emancipation is totally inconsistent with any of these results. Nor could it be said, upon the strength of the following texts, that emancipation is a goal to be reached, for the following reasons. Emancipation is omnipresent and does not exist separately from those who travel up to it. *Brahman* is the creator even of the ether and is therefore omnipresent, and all who are distinct from *Brahman* are the embodiment of ignorance. Therefore emancipation is not a thing to be reached or obtained. The country to be reached must be something distinct from the traveller and one cannot be said to reach a place not distinct from himself. That there is nothing but *Brahman* is clear from the *Sruti* which says : "Having created it (the universe) he entered it" and from the text of the *Bhagavad Gita* which says: "Know the individual soul to be no other than myself." If it is objected that this view conflicts with

the *Srutis* which speak of *Brahman* to be reached, and of the power of the emancipated to assume more than one form, to go to the *Pitriloka* if he likes, to have women and carriages as he pleases, we say that there is no force in this objection ; for, these *Srutis* refer to the *Kâryabrahman*, *Brahman* as manifested in the visible Universe. In this manifested *Brahman*, we may meet women but not in the *kâranabrahman* or the unmanifested *Brahman*. The latter is one and indivisible and knows no second, as is evident from the *Srutis* 'there he finds nothing else', and 'who shall find whom there.'

Again, knowledge of Self and *karma* cannot co-exist, because of mutual antagonism ; for, knowledge of Self whose subject matter is that truth, which drops all distinction of object, subject, or agent, must necessarily conflict with *karma*, which unlike knowledge is supported by these distinctions. It is not possible to view the same thing as being in truth conditioned and unconditioned at the same time. Either view must necessarily be false and if one of the two must be false it is but proper that the dualistic view, the offspring of natural ignorance must be so ; for, the *Srutis* say that 'when one sees two separate principles, he must expect death from Death etc.' To be one is to be real, as would appear from the *Srutis* 'he must be seen as one ; he is one and indivisible' 'All this is nothing but *Brahman*, and Self is all this.' There can be no *karma* where there is no distinction of object, subject etc., and a thousand *Srutis* make it clear that the doctrine of duality is inconsistent with the knowledge of Self ; hence the

antagonism between knowledge and *karma* and hence the impossibility of their co-existence. Therefore it is obvious that the view, which makes emancipation the result of knowledge and *Karma* combined, is unsound.

It may be sought to impeach this conclusion on the ground that it conflicts with the *Srutis*, the performance of *Karma* being enjoined as obligatory. If the knowledge of the oneness of *A'tman* or Self which drops all distinctions of object, subject etc., is enjoined as desirable like the knowledge of the rope, which destroys the illusion of the serpent, this view results in the aimlessness of the *Srutis*, which enjoin the performance of the *Karma* as obligatory—an inconsistency which cannot be permitted in view to the sacred and authoritative character of the *Srutis*. This objection cannot be maintained. The main object of the *Srutis* is to inculcate the principal objects of human life. That the *Srutis* should mainly inculcate knowledge of Self, and that they should undertake the task of making the knowledge of Self clearer, in order that it might destroy spiritual ignorance which is the cause of *Samsâra*, the bonds of embodied existence from which their object is to free mankind, is nothing against them. If it be contended that even this view conflicts with the *sâstra* which proves the existence of object, subject, etc., we reply that the *sâstra* starting with the hypothesis of object, subject etc., enjoined *Karma* to counteract the effect of sins committed in previous births in order that those who seek emancipation or some worldly end may realise their wish and the *sâstra* never proved

the existence of object, subject etc. The accumulated sins of previous births are an obstacle to the acquisition of *Vidya* or the knowledge of the Self. Knowledge can grow only on their annihilation. The growth of knowledge removes ignorance, and then there is an end to all *Samsâra*.

Furthermore, desire, which has for its object not the Self, springs only in those who have no knowledge of the Self, and he alone who has desires performs *karma*. For enjoying the fruits of this *karma*, are provided *Samsâra*, embodied existence, and other contrivances. In contrast with this, he who knows the oneness of the Self has no desire; because, for him, there is no object to be desired and as his *A'tman* is himself he cannot desire it. The being centred in Self is emancipation. Therefore also, is the antagonism between knowledge and *karma* and it is because of this antagonism that knowledge does not need the aid of *karma* for securing emancipation. It may be said that obligatory *karma* becomes a cause of knowledge as it removes the obstacle present in the accumulated sins of previous births and we say that it is why *karma* is treated of in this context.

There is thus in the end no conflict between that view and the *Srutis* which enjoin the performance of *karma* and the point is settled that the highest bliss—emancipation—proceeds from knowledge alone.

If this be so, there is no room for the other *A'sramas* (stages in life). Since *karma* is the cause of knowledge, and since the *karmas* are prescribed for the house-holder only, there ought to be but one

order of life. Then, the texts which prescribe *karma* all through life become more appropriate. This cannot be; because, there is a variety of *karmas*; and *A'gnihotra* is not the only *karma*. *Brahmacharya*, penance, truthfulness, tranquility, self-control, harmlessness and other *karmas*, these are each by itself more useful as aids to knowledge, as also contemplation, retentiveness, etc., which are distinct from harmlessness etc. It will also be said, "know *Brahman* by penance." Since it is possible that knowledge might have accrued from *karma* performed in a previous birth, since the house-holder's life is only for the performance of *karma* and since the knowledge arising from *karma* has already accrued, the house-holder's order is certainly unnecessary; also because, the sons etc., are only for the acquisition of worlds. How could he perform *karma*—he whose desires have turned away from the world of the manes and the gods—which a son procures, who sees the ever-existing world of the *A'tman* and who sees no use in the performance of *karma*. Even he, who has entered the house-holder's order, has turned away from desires owing to the acquisition of knowledge and sees no use in *karma*, will cease to perform *karma*. This is also indicated by the *Sruti* "I am going to renounce my abode etc." If it be urged that this is unsound, because the *Srutis* take so much pains to enjoin *karma*, it is true, that the *Srutis* take as much pains to enjoin *karma*, such as *A'gnihotra* etc; and their performance involves much trouble; because, *A'gnihotra* and the rest require many aids for accomplishment. If it be urged that penance, *Brahmacharya* etc.,—*karBa*

enjoined on the other orders of life are equally enjoined on the house-holder and require little aid, and that an option in respect of the house-holder's order is unreasonable; this is unsound, because of the blessing received in previous births. As for the argument founded on the great effort of the *Srutis* this is no fault; because, *karma* in the shape of *A'gnihotra* etc., and *Bramacharya* etc., though performed in a previous birth, are capable of producing knowledge. This is why some are seen to be, from birth, free from worldly enjoyment; while others attached to *karma* are not free from it and are haters of knowledge. Therefore, to those who have become free from worldly attachment by reason of good deeds in a previous existence, a different order alone is desirable. Since the fruits of *karma*, progeny, heaven, the *Brâhminic* splendour etc., are innumerable and since men have innumerable desires in respect of them, it is only appropriate that the *Srutis* should be so studiously careful about them; because, desires for blessing are manifold: "This shall be for me, this shall be for me," and because they are the means. For, we said that *karma* is a means to the acquisition of knowledge. It is with regard to the means that great pains ought to be taken, not with regard to the end.

If it be said that no other effort is necessary, since knowledge results from *karma* and that because knowledge is obtainable by the destruction of the obstacles presented by previously incurred sins, a separate attempt such as hearing Upanishad etc., is unnecessary; we say that it is not so

because it is not an invariable rule. There is no invariable rule that knowledge accrues only from the destruction of the obstacles and not by the grace of God, or penance or meditation etc., because harmlessness, *Brahmacharya* etc., are helps to knowledge; and hearing, thinking and meditation are directly its causes. Thus, the other *A'sramas* also have been established. It is therefore settled that all are entitled to acquire knowledge and that the supreme good results from knowledge unaided.

By '*Sannomitra* etc.,' peace was invoked, to remove obstacles to the acquisition of the knowledge above explained; but now, peace is invoked to remove obstacles to the acquisition of the knowledge of *Brahman* to be explained. "May the Sun do us good etc."

Here ends the Twelfth Chapter.

Thus ends The Sîkshâ Valli.

THE BRA'HMANANDA VALLI.

CHAPTER I.

हरिः ॐ । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥ ओं ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति । तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

May it (the knowledge of *Brahman*) protect us both. May it make us both enjoy. May we together acquire the capacity for knowledge. May our study be brilliant. May we not hate each other. Om ! Peace ! Peace ! Peace !

The knower of *Brahman* attains the highest. In that sense is the following hymn recited. '*Brah-Ban* is Existence, Knowledge and Infinity. He who knows It placed in the innermost recess, the transcendent *A'kâsa*, *Paramâkâsa* realises all his desires with the Omnicient *Brahman*.' From such, this *A'tman*, was born the *A'kâsa*; from *A'k asa*,

Vâyu; from *Vâyu*, Fire; from Fire, Water; from Water, Earth; from Earth, the Herbs; from Herbs, Food. And Man from Food. And this man is made of the essence of food. Of that man, this is the head. This is the right hand. This is the left hand. This is his body. This is the tail-like prop. In the same sense is this hymn.

Com.—May it protect us both; both pupil and preceptor. May it make us both enjoy. May we both acquire the strength which produces knowledge etc. May the study of our luminous selves be well studied, *i.e.*, make us fit to understand the import of what we study. May we not hate. This invocation is to pacify any enmity arising from any fault committed from carelessness by the pupil or the preceptor in the course of acquiring knowledge. May we not hate each other. The three-fold repetition of the word 'peace' has been already explained. This invocation of peace is to remove obstacles to the acquisition of knowledge to be explained. The acquisition without any obstacle of the knowledge of the *A'tman* is wished for, because supreme glory depends upon it. Meditation, the subject of the *Samhita*, which does not clash with *Karma* was first explained. Then the knowledge of the conditioned *A'tman* is explained through the *Vyâhritis*, which results in self-realization. Since by these it is impossible to completely destroy the root of worldly existense (*Samsâra*), the teaching of the knowledge of *A'tman* which has shaken off all limitations with the object of removing that ignorance which is the seed of all miseries is begun. "The knower of

Brahman reaches the highest etc. The utility of this knowledge of *Brahman* is the destruction of ignorance. and consequently the complete cessation of *Samsâra*. It will be said later on: "The wise man fears nothing." And it is inconsistent that one should obtain fearlessness and glory so long as there is in him the seed of worldly existence. Also he is not affected either by virtue or vice, or by what has been done or what has not been done. From this, we see that there is complete cessation of worldly existence from the acquisition of the knowledge of Brahman, the *A'tman* of all. He himself says what fruit it bears. In order to make us understand its relation and utility, it is said in the very beginning that the knower of *Brahman* attains the highest. For, a man attempts to hear, learn and commit to memory and practise knowledge, only when its relation and utility are known. The result of knowledge commences with hearing, etc., as it is clear from the other texts: "It ought to be heard," "It ought to be thought over," "It ought to be meditated upon." The knower of *Brahman* to be defined hereafter,—*Brahman* because the biggest—obtains *Brahman* than whom there is none greater. For, it cannot be that one reaches other than what one knows. And the other text clearly shows that the knower of *Brahman* reaches the *Brahman* alone. He who knows that supreme *Brahman* becomes *Brahman* himself etc.

It will be said that *Brahman* is Omnipresent, the *A'tman* of all. Therefore *Brahman* cannot be attained because attaining is said to be of one by another, of one limited by another limited. There-

fore it is not right that *Brahman* which is unlimited and is the *A'tman* of all, should be attained, as if it were limited and not all. This is no fault. How? Because the attaining and not attaining of *Brahman* requires perception and non-perception (as *Brahman*). Though the individual soul is truly one with the supreme, one who sees only the *A'tman* made of the elements external, limited, made of food etc., and whose mind is fixed in such an idea, thinks that he is not different from the *Annamaya* etc., (which are not *A'tman*), because he mistakes the food-formed external *Annamaya* etc., for the *A'tman*, by reason of his ignorance in not seeing the true Brahmanic nature of Self—exactly as a man fails to see, though near, the existence of himself, which completes the number, when closely engaged in counting the persons external to himself. Thus it may be that *Brahman*, though it is the *A'tman* itself, is not reached by ignorance. Therefore, it is right that *Brahman* should be reached by one who had not reached *Brahman* by reason of his (previous) ignorance when he is taught by the *Veda* and sees the *Brahman*, the *A'tman* of all, to be his own *A'tman*—exactly as a man who fails by his ignorance to realise his own self which completes the number, subsequently realizes it by his knowledge when reminded of himself by somebody. The sentence "The knower of the *A'tman* reaches the highest" is a brief statement of the meaning of the whole *Valli*. The use of this knowledge of *Brahman*, that a knower of *Brahman* obtains the highest—is here mentioned in order to determine the intrinsic nature of *Brahman* (who has been briefly defined by

the sentence 'the knower of *Brahman* reaches the highest and whose nature has not yet been determined) by a definition which is capable of determining his true nature as distinguished from everything else; and in order that *Brahman* which will hereafter be defined and which is now known only generally, may be specifically known as being the individual soul itself and not different from it. This *Rik* "In that same sense this *Rik* was recited" is recited in order to show that the becoming one with the All is nothing else but becoming *Brahman*, beyond all the attributes of *Samsâra*.

"*Satyam Gnânam Anantam Brahman*." *Brahman* is existence, Knowledge and Infinity. This sentence exhausts the definition of *Brahman*. The three words '*Satyam*' etc., are the qualifying adjuncts of the qualified noun *Brahman*. As *Brahman* is what is to be known, it is *Viseshya*. In consequence, of this relationship *Viseshana* and *Viseshya* (the qualifying adjunct and the qualified noun), the three adjuncts *Satyam* etc., in the singular number, are in the same case relation. *Brahman* qualified by these three adjuncts, *Satyam*, etc., is discriminated from other *Viseshyas* (things having attributes). It is only when it is discriminated from others that it can be known, as the lotus is known in the world as blue and sweet-scented. It may be said that the thing qualified is distinguished (from the rest) by additional qualifications, as the blue and the red lotus. When there are many things of the same class having various attributes, then, has any of these qualifications a meaning and not when the thing qualified is the only one of its class ; for, in this

latter case there is no necessity for any limitation, as in 'this is the one sun;' so here; there is only one *Brahman* and there is no other *Brahman* from which it can be distinguished, as the blue lotus is distinguished from other lotuses. This argument is unsound. The objection cannot hold as the adjuncts are intended to define and not to qualify. If it be asked why the adjuncts are intended to define rather than to qualify, and what difference there is between the relation of the qualifying and the qualified, and that of the defining and the defined, we answer thus. The qualifyng adjuncts serve to distinguish the qualified thing, from all others of the same species; the defining adjuncts, on the other hand, serve to distinguish the defined, from the whole world; and we say that this sentence is intended to serve as a definition, as the sentence, '*Akâsa* is that which gives space.' The words '*Satyam*' etc., are *inter se*, unconnected; for, every one is synonymous with the defined. Therefore only, each of these adjuncts, being independent of the others, is directly connected with the word *Brahman*, as *Satyam, Brahman, Gnânam Brahman*, and *Anantam Brahman*.

Now, for the meaning of the word *Satyam*. That, whose form, by which it is cognised, does not change, is *Satyam*. That, whose form, by which it is determined, changes, is *Anritam* or false. Therefore, changeability is falsehood. All names are indicative of changes in the same substance, and though many things made of clay are differently named, their one common substance is clay. Hence, it is determined that being is Reality. Therefore the expression *Satyam Brahman* shows that *Brahman* is not liable

to change. Therefore, *Brahman* becomes the cause; and as it is the cause, it is also the agent, because it is the real substance. It is also devoid of intelligence, like clay.

To meet these objections it is said that *Brahman* is knowledge *(Gnânam Brahman)*. The word *Gnânam* means memory, intelligence. It means 'knowledge' and not 'having knowledge;' for, it is an adjunct of the word *Brahman*, along with *Satyam* and *Anantam*; for, being real and being infinite are not consistent with 'having knowledge.' Liable to changes as being the knower, it cannot be real and infinite. It is well known that that is infinite which cannot be divided from anything else; and if it is the knower, it is divided from knowledge and the knowable and cannot be infinite.

The *Sruti* says that where one finds nothing else, and knows nothing else (but the Self), that is the Infinite; and where he knows anything else, that is the finite; and it is objected that the denial of anything else to be known means by implication that he knows the *A'tman* or Self. This objection is unsound; the sentence serves mainly as a definition of *Bhûma*. Recognising the principle that one sees an object, only when it exists distinctly from him, *Bhûma* is defined, as that where no such object exists. The purpose for which the world *anya* is used is to deny the existence of the object believed to exist and not to postulate the Self as an object of knowledge. As one's Self is not distinct from himself it cannot be the knower, and if it is the knowable there can be no knower; for, it is enjoined as the knowable. If it be suggested however

that the Self can both be the knower and the knowable, we say it cannot be, as it is altogether indivisible ; for, it is well known that what is not composed of parts cannot be the knower and the knowable at the same time. Besides, if the *A'tman* of the Self be knowable like a pot, the instruction to know it is useless ; for, an instruction to know a well-known thing like a pot, is meaningless. Therefore, if it is the knower, it cannot be real and infinite. Nor can it be at least real, if it can be described as 'having knowledge ' etc. But another *Sruti* says that it is real. Therefore, as the word *Gnânam* is used as a co-adjunct with the words *Satyam* and *Anantam*, it means knowledge. The expression *Gnânam Brahman* is used to show that *Brahman* is neither a cause nor an agent, and that it is not an unthinking matter like clay. When we say that *Brahman Gnânam* it means it is not infinite ; for, we find that all worldly knowledge is finite. To meet this objection it is said that *Brahman* is *Anantam* or infinite.

But it may be argued that as the words *Satyam* etc., are used only as mere negations of *falsehood* etc., and as *Brahman* whose adjuncts they are, is not well known like lotus, the whole sentence is entirely meaningless like the following : " Having bathed in the waters of the mirage, crowned with a garland of sky-flowers, this son of the barren woman is going, armed with a bow made of a hare's horn ; " for, it is a definition. We have already stated that the words *Satyam* etc., though qualifying adjuncts, are intended to define *Brahman*. Where nothing is to be defined, the

definition is aim-less. Therefore, as this is to serve as a definition, we believe it is not meaningless, and even though these are merely adjuncts, the words *Satyam* etc., retain their original meaning; for, it is only where *Satyam* etc., have no meaning whatever that they cannot limit what they qualify; but if these words retain their own meaning, they serve the purpose of distinguishing *Brahman* from other definable things possessing attributes inconsistent with their import. Besides, the word *Brahman* has itself a meaning, and the word *Anantam* becomes its qualifying agent by denying it an end. The words *Satyam* and *Gnânam* become qualifying adjuncts by virtue of their own signification. In the *Sruti* which begins with 'from him, or from this *A'tman,*' seeing that the word *A'tman* is used to denote *Brahman*, it is clear that Self is identical with *Brahman*. This is also clear from the *Sruti* which says: 'He realises the *A'tman* or Self which is all joy.' That *Brahman* is the *A'tman* or the Self is also clear from the *Sruti* which says 'Having created it (the Universe) he entered it,' which proves that *Brahman* in the form of *jîva* or individual soul enters into embodied existence. Therefore, the Self or the knower is *Brahman*. If this be so, *Brahman* being the Self becomes the possessor of knowledge. It is commonly said that the Self is known and from the *Sruti* possession of knowledge may be presumed to be predicated of *Brahman*. Therefore, it may be argued that *Brahman* cannot be knowledge or infinity. Even supposing that the word *Gnânam* means only knowledge, the objection still remains that *Brahman*

is impermanent and dependent. This objection is unsound. For, without implying any change in the essence, we call it by courtesy an agent. The essence of *A'tman* is intelligence. It cannot exist in separation from it. Therefore, it is permanent. The sense-impressions of sound and form due to conditioned intelligence resulting in the perception of external objects through the medium of the sensory organs, such as the eye, are, though presented as knowable objects, already comprehended in our knowledge. Therefore, these impressions, which have their origin in knowledge and which are denoted by the word *Vijnâna* are the essential qualities of the *A'tman* or the Self. Some ignorant men construe them as modifications of the *A'tman*. But the knowledge of *Brahman*, like the light of the sun and heat of the fire is the inseparable essence of *Brahman*; it needs not any other causes, for it is external by nature. As it is subject to no conditions of time or space, as it is the cause of time and ether, and as it is unsurpassably subtle, there is no other knowable by it, subtle, separately existing, removed from it, either that was or that is, or that is to be. Therefore, *Brahman* is Omniscient. Thus runs the *Sruti*: "Having neither hands nor feet, he is swift and is able to grasp. He sees, though without eyes; and hears, though without ears. He knows what can be known; but there is none that knows Him and Him they call the First Great Purusha." The knower has no distinct existence apart from knowledge; for, he has no end. The *Sruti* also says that there is nothing else but the knower. Therefore, *Brahman*, though his essence be

knowledge, can well be eternal, as he is not distinct from the knower, and as he has no cause. Therefore, the word *Gnânam* does not mean 'knowing,' for it is not in the nature of an act; and hence also it does not mean 'having knowledge.' Therefore, it is that though *Brahman* (knowledge) is not denoted by the word *Gnânam*, it is indicated or connoted by that word, which denotes the semblance of knowledge, a quality of the conditioned intelligence; for, it has no attributes of kind etc., whose possession is necessary to make a verbal description of it possible. Similarly, it is not denoted by the word *Satyam* ; for, *Brahman* is in its nature unlimited by any conditions, and the word '*Brahman*' is only connoted by the word *Satyam*, a word commonly used to denote the existence of external objects. It cannot be that the word *Brahman* is denoted by the words *Satyam* etc. Therefore the words *Satyam* etc., by virtue of their collocation, control and are controlled by one another in their individual significations, serve to differentiate the *Brahman* from what they individually denote, and combine to define *Brahman*. It is therefore settled that *Brahman* is indescribable, as pointed out in the *Srutis* ' not having reached whom, all speech and thought return' and that expressions regarding *Brahman* are not to be construed like expressions regarding the blue lotus.

He who knows *Brahman* above described as being within the cavity. *Guhâ*, (cavity) comes from *Guh* to cover and means 'intelligence,' because in it are hidden the three categories of knowledge, the knowable and the knower; or because in it are hidden both the ends of life, enjoyment and liberation. In

that highest *A'kâsa,* named *Avyâkritamayâ*, which is in the mind—it must be *Avyâkrita*—because the highest *A'kâsa* has been used in connection with *A'kshara.* "That is the highest *A'kâsa.* In this imperishable, O Gârgi, stands that *A'kâsa.*" Or we may take *Guha* in apposition with *A'kâsa* and construe " the cavity of the *Avyâkrita A'kâsa.*" In this cavity are hidden all the substances in all time because it is the cause and it is exceedingly subtle. *Brahman* is placed within this cavity. It is but right that the *A'kâsa* within the heart is the highest *A'kása*, because that *A'kâsa* has been mentioned as the accessory to knowledge and meditation. The excellence of the *A'kâsa* within the heart is well known from the text: " The *A'kâsa* without the *Purusha*, and the *A'kâsa* within the *Purushâ* is the *A'kâsa* within the heart." In that *A'kâsa* within the heart is the intelligence in which *Brahman* is lodged *i.e.*, by whose function the *Brahman* is clearly realised; since *Brahman* which is everywhere and which is not distinct from anything else, cannot be connected with limited space or time. He goes on to say what he who knows *Brahman* thus attains. He enjoys, *i.e.*, realises all his desires without exception. Does he enjoy in order, progeny, heaven, etc., like the rest? He says ' no.' He enjoys at the same moment all the enjoyments with one knowledge which is external, as the light of the sun, which is not distinct from the supreme *Brahman* and which we described above as being Existence, Knowledge and Infinity. This is expressed by ' together with *Brahman*.' The knower becoming *Brahman* enjoys in the form of *Brahman* all enjoyments at the same

time; not like the world which enjoys in the changeful bodily form of this shadowy existence—shadowy like the image of the sun in water—desired objects requiring causes like virtue etc., and dependent on the senses, eye, etc. How else ? The meaning is that he enjoys all his desires requiring for their realisation no performance of duty and the activity of the senses, eye, etc., in the form of the eternal *Brahman*, Omniscient, Omnipresent, the *A'tman* of all. With *Brahman*] who is wise, who knows all. Wisdom is Omniscience. The meaning is that he enjoys with the Omniscient *Brahman*. The particle *iti* is to show that the *mantra* ends there.

The meaning of the whole *Valli* has been aphorised in the sentence of the Brâhmana, "The knower of *Brahman* reaches the highest point." That aphorism has been concisely explained in the *mantra*. In order to explain its meaning at length, the rest of the text, a commentary as it were on the previous text, is commenced beginning with " From this *Brahman* above-described" etc. In the beginning of the *mantra* it was said that *Brahman* is Existence, Knowledge and Infinity. Now he goes to say how *Brahman is* Existence, Knowledge and Infinity. Here Infinity is three-fold, infinity in space, in time, and in substance. For example, *A'kâsa* is infinite in space, for it has no limit in space. But in time and substance, *A'kâsa* is not infinite. Why ? Because it is an effect. But *Brahman* is not thus like *A'kâsa*, limited in time, because it is no effect. For, it is only that which has a cause that is limited in time. But *Brahman* has no cause and is therefore unlimited in time. Similarly in substance. How is

it unlimited in substance ? Because, it is not different from anything else. It is the existence of a thing different from another that limits this latter thing. Where there is the cognisance of a different thing, there we turn away from that thing. When we turn away from a thing, there is the end of that thing, since the cognisance of a cow turns away from a horse, the class 'cow' is limited by the class 'horse.' So it has an end.

That end is seen in different things. But *Brahman* has no such distinction. Therefore, it is infinity even in substance. If it is asked 'how then is *Brahman* not different from anything else?' We answer, because it is the cause of everything. For, *Brahman* is the cause of all things, time, space, etc. But it cannot be said that because there is an effect, *Brahman* (the cause) is not infinite in substance ; because, the thing which is the effect is untrue ; because, really there is no effect distinct from the cause, so as to turn away the mind from it (the cause). " All change is mere word and is but a name. That it is clay is the only truth. *Sat* is the only truth." Therefore since it is the cause of space etc., it is unlimited in space. It is well known that *A'kâsa* is unlimited in space, and *Brahman* is its cause. Therefore *Brahman* is unlimited in space. Because, nothing which is everywhere is seen in the world to be produced by a thing which is not everywhere. Hence it is unlimited in space, it is unlimited in time, because it is not the effect of a cause ; and it is unlimited in substance because there is nothing distinct from it. Hence also it is " Pre-eminent Truth."

By the word '*Tasmât*' the *Brahman* which was concisely defined in the text is referred to. The term 'from this' means 'from it' as defined by the *Mantra*. From the *Brahman* who was first briefly defined in the sentence of the *Brâhmana* and who was afterwards defined by the sentence of the *Mantra*—from the *Brahman* who is the denotation of the word '*A'tman*.' *Brahman* is *A'tman* as shown by the text : "That is the *A'tman* of all. That is existence. That is *A'tman*." From that *Brahman* above explained who is *A'tman*, was born the *A'kâsa*, *A'kâsa* being that whose attribute is sound and which makes room for all things having a form. From that *A'kâsa*, *Vâyu* with the two attributes 'touch' which is its own, and 'sound' which is the quality of its cause, *A'kâsa* ; 'was born' is understood. From *Vâyu*, came Fire, with three attributes 'Form' which is its own and the prior two, 'touch' and 'sound.' From Fire, came Water with the four attributes of 'taste' which is its own and the prior three, 'form' 'touch' and 'sound.' And 'Earth' from Water with the attributes of 'smell' its own, and the prior four, taste, form, touch and sound. Herbs came from earth ; food from herbs ; and *Purusha* with limbs, head etc., from food which has assumed the form of *semen virile*. And such *Purusha* is a modification of the essence of food. Since the semen which is made of the energy of all the limbs of the body has the human shape, that which is born of it has also the form of a *Purusha*, as we see in all species the offspring inevitably take the form of the parent. Why should the human kind alone be taken when all living beings

are without exception, modifications of food and of the line of *Brahman*? Because of his pre-eminence. What is his pre-eminence? Because man alone is entitled to perform *Karma* and acquire knowledge. The *Purusha* alone is able, has desires and is authorised; and he who is able, has desires and knows is alone entitled to perform *Karma* and acquire knowledge. Another text also says: "The *A'tman* is expanded only in man. He is most endowed with intelligence. He speaks what is known. He sees what is known. He knows what is to come. He sees the visible and the invisible worlds. He desires to obtain immortality by appropriate means. Thus endowed is man." But with the other animals, eating and drinking alone constitute their sphere of knowledge. This *Purusha* is desirous of approaching the innermost *Brahman* by knowledge. Thinking that his intelligence which regards particular external forms as *A'tman* which they are not, cannot be enabled at once to turn upon the innermost *A'tman* and to rest upon the unconditioned, without the aid of conditions, the fiction of a visible body is assumed for the purpose of leading the *Purusha* to the knowledge of the *A'tman*, as in the instance of the moon hidden beneath the branch of a tree. Of him this is the head. Of this *Purusha* who is made of the essence of food, this is the head. Since in the sheaths made of *Prâna* etc., that which is not head is mentioned as being the head, it is said "*This* alone is the head" that there may be no room for a similar construction. Similar construction in respect of the words 'side' etc. This is the right hand—the Southern

side of the man facing east. This is the left hand —the Northern side. This is the middle portion of the body—the *A'tman* of the limbs, from the text "The middle of the limbs is *A'tman*." This—the limb below the navel—is the tail-like lower half. *Pratishtha* is that by which he is supported (the lower half). It is tail-like, because it hangs like a cow's tail. Exactly, in this manner, the coming sheath made of *Prâna* etc., ought to be figuratively understood, even as the molten copper poured into a crucible. In that sense, is said this passage; that is, in that very sense expressed in the Brâhmana expounding the soul as made of food, this verse or hymn is used.

Here ends the First Chapter.

CHAPTER II.

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीꣳश्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नꣳहि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नꣳहि भूतानां ज्येष्ठम । तस्मात्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविधः । एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

Everything that rests on this earth, moveable or immoveable, is produced from food. Then they live by food. And in the end they are absorbed in food. Food is the eldest born among the beings. Therefore, is it said to be the medicament for all. All those who worship food as *Brahman* obtain food. Food is the first, of all living things. It is therefore said to be medicine for all. From food the beings are born ; and being born they grow by food. Food is eaten by the beings and also eats them. Therefore, is it called *Anna*. Other than that (soul) made of the essence of food, there is an inner soul made of *Prâna*. With it this is filled. This (*Prânamaya*) is exactly of the form of the *Purusha*. This is of the form of the *Purusha* exactly after the shape of that (*Annamaya*). Of that, *Pràna* is the head, *Vyâna* is the right side. *Apâna* is the left side. The *A'kása* is the trunk. The earth is the tail-like prop. In that sense is said this hymn.

Com.—' *Annât* ' means from food which has been converted into *Rasa* (an essential fluid of the body). The particle *vai* is to help the memory. The moveables and the immoveables are produced. All without any limitation which rest on the earth are produced from that very food. Even afterwards they live by food, that is, preserve their lives, grow. Then, it is this food they go towards. The word *api* here means 'towards.' The meaning is they are absorbed by food. In the end, that is, at the close of the growth which is indicated by life. Why *Annam* ? Because it is the first born among the beings. Food is the cause of other beings made of food. Therefore all beings originate in food,

live in food and are absorbed in food. This being so, it is said to be a medicament for all, which can cool the body and alleviate the thirst of all beings.

The fruit of knowing food as *Brahman* is then mentioned. They obtain all food. Who? Those who meditate on food as *Brahman*, as prescribed. How? Thus—I am born from food. My soul is food and I am finally absorbed into food. Thus food is *Brahman*. How then is the meditation of food as the soul productive of all food to the meditator? It is thus answered. Food is the eldest of the beings; for it was born before all other beings. Hence it is said to be a medicament for all. Therefore it is right that one who meditates on all food as the *A'tman* should obtain all food. The repetition "From food the beings are born; and being born they grow by food,"—this repetition is for summing up. The etymology of the word is now mentioned. Food is eaten by the beings and itself eats them. Therefore since it is eaten and eats, *Anna* is so called. The particle *iti* is to show the close of the first *sheath*. The *sâstra* which wishes to show with the help of knowledge that the individual soul is *Brahman* which is within and beyond the five souls beginning with that made of food and ending with that made of joy, goes on to extract the kernel within, by divesting it of the five sheaths formed by ignorance, just as we should remove the many chaff-coverings from a *kodrava* grain. "From such, the soul made of the essence of food," etc., different from this soul above described, there is an inner *A'tman* made of *Prâna*—also falsely imagined like the body to be the *A'tman*.

Prâna is *vâyu*. *Prânamaya* made of *vâyu*. The soul made of food is full of the soul made of *vâyu*, just as bellows are full of air. The soul made of *vâyu* is of the form of man with head, hands etc. Is it so of itself ? The answer is 'no.' It is well known that the soul made of the essence of food, is of the human form. The soul made of *vâyu* is of the form of man, after the shape of that made of food, just as the image formed by pouring (the melted metal) into the crucible. It is not of that form by itself. Thus the form of each inner one is the human form, after the form of the outer one; and each outer one is full of that which is within. If it is asked 'how then is it of the human form,' this is the answer. Of this soul made of *vâyu*, *Prâna* the gas expired through the mouth and nose is made to be the head, on the strength of this hymn. The sides etc., are also fancied on the strength of the text. *Vyâna,* the gas which pervades through the whole body, is the right side. *Apâna* is the left side. A gas in *A'kâsa* with a peculiar function called *Samâna* is the trunk. It is said to be the trunk in relation to the other gases around, because it is in their midst. It is well known in the Vedas that the middle is *A'tman*. " *A'tman* is in the middle of these limbs. " The earth is the supporting tail. The Earth is the deity presiding over the earth, the supporter of the life of the body, because it is the cause of its existence. Because another text says: "This (Earth) supporting the *Apâna* of the man". Otherwise, by the action of the *Udâna,* man will have to go up, or by his weight, the body will have

to fall down. Therefore, the earth is the supporting tail of the soul made of *Prâna*. To the same effect in the matter of the soul made of *Prâna* is said this hymn.

Here ends the Second Chapter.

CHAPTER III.

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्चये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणःपक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

The Gods live after the *Prâna*; as also those that are men and beasts. *Prâna* is the life of beings. Therefore is it said to be the life of all. They obtain the whole life, who meditate on *Prâna* as *Brahman*. *Prâna* is the life of beings. Therefore is it said to be the life of all. Of that former (*Annamayâtma*), this (*Prânamayâtma*) produced in the body is the soul. Different from such, this soul made of *Prâna*, there is an inner soul made of mind. With that soul made of mind, this (the *Prânamaya*) is full. The above said is of the same form as man. This is of the form of

man after the human shape of that (*Prânamaya*). Of it, *Yajus* is the head. *Rik* is the right side. *Sâman* is the left side. The *Brâhmana* is the trunk. *A'tharvângiras* is the supporting tail. To that effect is said this hymn.

Com.—The Gods live after *Prâna*. The Gods, Fire and others live—do the act of breathing, act by breathing—after *Prâna* which is of the nature of air and which has the power of breathing, that is, becoming themselves *Prâna*. Or, since the chapter deals with the soul, the Devas, that is, the senses, are endowed with life, by the life of *Prâna*. Similarly, men and beast are endowed with life only by breathing. Hence, it is that the animals are possessed of *A'tman*, not alone by the conditioned *A'tman* formed of food. How else? Men and others are possessed of *A'tman* also by the inner soul made of *Prâna* which is common to and pervades bodies. All the animals are similarly endowed with soul also by the other subtle souls beginning with that made of mind and ending with that made of joy, each of which pervades the previous ones, which are made of the elements *Akâsa* etc., and which exist only by ignorance. Similarly, they are possessed of soul by that self-existing, eternal, changeless *Brahman* who is everywhere, the cause of *Akâsa* etc., who is Existence, Knowledge and Infinity and who is beyond the five sheaths. It is said in effect that he alone is in truth *A'tman*. It was said that the Gods live after *Prâna*. The reason is mentioned. Because, *Prâna* is the life of all beings as shown by another text: "as long as *Prâna* is in this body—so long is

life." Therefore is it the life of all. *Sarvâyusham* is only *Sarvâyuh*. It is well known that death results when the breath goes out. In the world it is well known that *Prâna* is the life of all. Those who leaving the external peculiar *Annamayâtman*, meditate upon the inner general *Prânamayâtman* as *Brahman*, thus: "I am *Prâna*.—I am the *A'tman* of all, because I am the cause of life." Those who meditate thus obtain the whole life, that is, do not die prematurely. The right meaning of 'the whole life' is a hundred years, because it is well known (to be so) in the *Veda*. What is the reason? Because *Prâna* is the life of beings. Therefore is it said to be the life of all etc. "Because *Prâna* etc.," is repeated in order to indicate the utility of knowledge, that whoever meditates on *Brahman* as possessed of certain attributes himself becomes the possessor of such attributes. Of that the prior one, made of food, that which was born of the body made of food is the *A'tman*. Which is it? That which is made of *Prâna*, 'Different from such this *A'tman* made of *Prâna* etc.' The meaning of this we have already given. Another and inner *A'tman* is that made of mind. *Manas* or mind is that inner sense which is the seat of volition etc., made of that, as that of food. This *Manomayâtman* is the soul within that which is made of *Prâna*. Of it, *Yajus* is the head. *Yajus* a peculiar kind of hymn with no limitation as to the letters or feet or end. The word *Yajus* denotes all similar compositions. That is the head because of its superiority. And superiority consists in immediate help rendered in the sacrifice. The oblations are

offered with *Yajus* hymns and the voice of *Svâha*. Everywhere the head etc., are fictions based on the text. *Yajus* is the name for that product of the mind arrived at through the senses, the ear etc., which relates to and is the result of thinking and meditating on the organ of utterance, kind of effort, sound, intonation, letter, world and sentence. Thus as to *Rik* and thus also as to *Sâman*. If thus *mantra* is the name for a function of the mind, that function may be repeated, and thus the repetition of the prayer mentally becomes possible. Otherwise, not being an act of the mind it cannot be repeated in the mind, just as a pot cannot be, and uttering prayers mentally is impossible. And the repetition of hymns or *mantras* is prescribed on many occasions. It cannot be said that the *mantra* is repeated by repeating the act of memory in the matter of the letters of the word; because the primary meaning has to be abandoned. We hear of the repetition of *Riks* "Thrice recite the first *Rik* and thrice the last." There, since the *Riks* cannot be repeated if we repeat the act of memory in relation to the *Rik*, the primary meaning of the injunction to repeat the *Rik* in "Thrice recite the first *Rik*" has to be abandoned. The hymns represent the knowledge of the *A'tman* denoted by the word *Yajus*, which depends upon the activity of the mind and is limited by the limitations of its functions, which is the vitality of the *A'tman*, and which has neither beginning nor end. Thus, the establishment of the propriety of *Vedas* being eternal; otherwise, if it were an object of the senses, it will become transitory like

form etc., and this is not proper. "Where all the *Vedas* become one, that is the *Atman* made of mind." This text, which speaks of the oneness of the *Veda* with the eternal *A'tman* is reasonable only, if the *Rik* and others are eternal. The hymn also says, "The *Riks* are in that excellent imperishable *A'kâsa* in which all the Devas are lying." *Adêsa*, command, here denotes *Brâhmana* (a division of the *Vedas*) because it commands all that should be commanded. The *mantras* and *Brâhmana* as seen by the seer *Atharvângiras*, is the supporting tail, because they deal mainly with the performances intended to produce strength, such as the ceremonies invoking peace, strength, etc. In that sense is this text regarding the *Manomayâtman*.

Thus ends the Third Chapter.

CHAPTER IV.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्म-
णो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आ-
त्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आ-
त्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य
पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं
दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्र-
तिष्ठा । तदप्येष श्लोको भवति ॥

He who knows the *Brahman's* bliss, from which words as well as mind turn powerless, fears

nothing. This mind is the embodied soul of the former. Different from that made of mind is another inner soul made of knowledge. By that, this is filled. It has the shape of man, according to the shape of man of the former. Faith verily is its head. Justice is the right side. Truth is the left side. Concentration is the trunk. *Mahah* is the supporting tail. To that effect is said this hymn.

Com.—"Whence words and mind turn not, having reached" etc. This *A'tman* is of the body of that made of mind. *Sârîra* is born of the body, *i. e.*, made of *Prâna*. Which? This, which is formed of mind. "From such, this etc." to be understood as before. Another soul made of knowledge within that, which is made of mind. The *A'tman* made of mind was said to be *Veda* in its nature. Knowledge, an ascertainment of the meaning of the *Vedas* is an attribute of the mind indicated by determination. The *A'tman* made of ascertained knowledge and accurate perception is *Vijnânamaya A'tman*. The sacrifices and others are performed only where previously there exists a correct knowledge. That knowledge is the cause of sacrifice will be shown in the coming hymn. He alone has faith in the ceremonies to be performed who has well ascertained knowledge. Therefore, faith is likened to the head as being pre-eminent in all *Karmas*. *Rita* and *Satya* we have already explained. Yoga concentration is likened to the trunk. For it is in him who has self-possession and concentration that faith and others become fit for the production of knowledge. Therefore concentration is said to be the trunk of the body made of knowledge.

Mahah is the supporting tail. *Mahah* is the great principle that was first born according to the other text: "The great spirit that was first born etc." Tail, because it is the cause of support. The cause is the support of the effect as the earth is of the trees and creepers. The great principle is the cause of all intelligence and knowledge. Therefore it is the support of the *A'tman* made of knowledge. (To that effect is this *Sloka*) as before. As there were *Slokas* in respect of the (*A'tman* made of Food etc., so here also in respect of the *A'tman* made of knowledge there is a *Sloka*.

Thus ends the Fourth Chapter.

CHAPTER V.

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥

Knowledge performs sacrifices as well as Karma. All the Gods meditate on the eldest knowledge, as *Brahman*. If one meditates on knowledge as *Brahman* and does not swerve from

Him, one enjoys all his desires, having abandoned his sins in the body. Of that the former, this born of its body is the soul. Different from such (this soul) made of knowledge is an inner *A'tman* made of bliss. Of that (soul made of bliss) this (that made of knowledge) is full. That is also of the form of man. This (the soul of bliss) is of the form of man on the model of that (soul of knowledge) which is of the form of man. Of it, Love is the head. Joy is the right side. Rejoicing is the left side. Bliss is the trunk; *Brahman* is the tail-support. In this sense is said this hymn.

Com.—Knowledge performs sacrifices : because, it is he who has knowledge that performs sacrifices with faith, etc. Hence, knowledge is said to be the doer, as 'knowledge performs.' It performs *karma* also. Since everything is the creation of knowledge, it is proper that the *A'tman* made of knowledge should be *Brahman*. All the Gods *Indra* and others meditate upon the eldest born knowledge, as *Brahman*—eldest, because born first before all action ; or because, all actions are done only with previous knowledge ; *i.e.*, all the Gods put faith in this soul of knowledge and meditate upon it. Therefore by the worship of that great *Brahman* they attain knowledge and affluence. Therefore also, if a person knows to be *Brahman*, and not only knows it but does not err from it;—erring from the contemplation of the *A'tman* made of knowledge as *Brahman*—, and the contemplation of the external non-*A'tman* as *Brahman* is in order to get rid of this error it is said " If etc.," that is, if leaving off the contemplation as *Brahman* of the *A'tman* made of

food etc., he be contemplating on the *A'tman* of knôwledge as *Brahman*. He goes on to say what will be the result. "Abandoning all sins in the body." It is to the love of the body that all sins are due. Since they now put faith in the *A'tman* made of knowledge as being *Brahman*, it is proper that they should disappear when their cause has disappeared, just as when the umbrella disappears the shadow disappears also. The meaning is that abandoning in the body all the sins born of the body and of the love of the body, he becomes *Brahman* made of knowledge, and enjoys all his desires therein, in the form of the *A'tman* made of knowledge. Of that, the former, made of mind, this is the soul. This is born of the body, that is, of the body made of mind. Which ? This, made of knowledge. "From such, this...etc.," the meaning has already been explained, "The soul made of Bliss." That it is an effect by nature if indicated by the context and by termination '*mayat*.' For things made of food etc., and which are produced by the elements, are here dealt with. This *A'nandamaya* also comes in this chapter. The termination '*mayat*' is here used in the sense of modification or change, as in the case of *Annamaya* (made of food). Therefore we have to believe that *A'nandamaya* is also an effect by nature ; also because of reaching it ; for he is going to say "He reaches the *A'tman* made of Bliss." We have seen only the reaching of things which are not *A'tman* and which are effects by nature ; and *A'nandamayâtman* is mentioned as the object to be reached, as in : "He reaches the *A'tman* made of Food."

Nor can it be reaching one's self, seeing that it is opposed to the context and that it cannot happen ; for, it cannot be that the *A'tman* reaches itself because, there is no difference within the *A'tman* itself. And *Brahman* is the *A'tman*. Because, also of the inappropriateness of the fiction of the head etc. to the enterer. For it is improper to superpose limbs, head etc., on *Brahman* who is the cause of *A'kâsa* etc., and who is the effect of no cause, and whom we have defined above. Also from the texts which negative all distinction, " Invisible, incorporeal, unhoused, inexplicable," " Neither great nor small," " That is *A'tman* which is neither this nor that." Also from the impropriety of what is said in the *Mantra*. Since if the *A'tman* made of Bliss which has limbs, a head, of joy *etc.*, which is perceptibly enjoyed, is the *Brahman*. There can be no suspicion there is no *Brahman*. The wording of the text " If he thinks that there is no *Brahman* he becomes non-existent himself *etc.*, " is improper. It is also improper that *Brahman* should be the supporting tail and that *Brahman* should be separately mentioned as the supporting tail. Therefore, *A'nandamaya A'tman* is an effect and not the unconditioned *A'tman*. *A'nanda*, Bliss, is the fruit of knowledge and *Karma*. *A'nandamaya* ' is made of that. And that is within the *A'tman* made of knowledge; because, the text says that it is within the *A'tman* made of knowledge which is the cause of sacrifice etc. The fruit of knowledge, and *Karma* being intended for the enjoyer must be the innermost. And the *A'tman* made of Bliss is inner than all the others before mentioned. And

because Knowledge and *Karma* are intended for obtaining desired objects. It is for obtaining desires that there are Knowledge and *Karma*. Therefore since the joy etc., which are the fruit of actions, are nearer to the *A'tman,* it is proper that the *A'tman* made of Bliss should be within that made of Knowledge. The *A'tman* of Bliss revived by the impression of joy appears in sleep depending upon the *A'tman* made of knowledge. Of that *A'tman* of Bliss, the joy born of the sight of a beloved son etc., is the head, by reason of its pre-eminence. *Môda* is the joy arising from gratified desire. *Pramoda* is the same joy intensified. *A'nanda,* Bliss, or joy in general, is the trunk, because the limbs of joy, the joy at the sight of a beloved object etc., are connected with it uninterruptedly. *A'nanda* is the unconditioned *Brahman*. It is this which is reflected in the function of the mind not covered by darkness and conditioned by objects such as son, friend etc., placed before it by virtue of good deeds. That is well known to the world as 'sensual pleasure.' That pleasure is momentary; because, the acts which bring about that state of mind are unstable. As the mind attains purity by penance, by Knowledge which destroys ignorance, by *Brahmacharya* and by faith, joy increases in the mind so purified and made clear. Later on, it will be said "joy is he." Having obtained it, he becomes blissful; for, "it is this which makes one joyful." There is also another text: "The other beings live upon a small part of this very joy." It will also be said that the Bliss is a hundredfold greater, than the satisfaction of desire. Thus in

preference to the Knowledge of the real *Brahman*, sought by the *A'tman*, the excellent *A'nandamaya*, the highest *Brahman* here contemplated, which we defined by the words 'Existence, Knowledge and Infinity;' for realizing which, we explained the five sheaths, which is beyond them (sheaths) and by possession of which they are possessed of *A'tman*—that *Brahman* is the supporting tail. It is this supporting *Brahman* which is the end of all duality produced by ignorance and therefore non-dual. As the *A'tman* of Bliss must end in unity, there is the supporting *Brahman*, one without a second, the end of all quality caused by ignorance. To this effect is said this hymn.

Thus ends the Fifth Chapter.

CHAPTER VI.

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती । आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता २ उ । सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा इदं सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥

If he knows *Brahman* as non-existent, he becomes himself non-existent. If a person knows *Brahman* as existent, then (they) know him to be existent. This is the embodied soul of the former. Then arise the following questions. Does the ignorant leaving this world go there? Or does the knower leaving this world obtain that? He desired: "I shall become many and be born." He performed *tapas*. Having performed *tapas* he created all this whatsoever. Having created it he entered it. Having entered it, he became form and not form, defined and not defined, housed and houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever is existing. Therefore, it is called Existence. In this sense is said this hymn.

Com.—Non-existent,] as good as non-existent. He is unconnected with the objects of human existence, just as a non-existent thing is unconnected with them. Who is he? He who thinks *Brahman* non-existent. The particle *chêt* means 'if.' On the contrary, if he knows as existing, that *Brahman* who is the source of all alternatives, who is the seed of all action and in whom all distinction ceases to exist, why should there be any suspicion of its non-existence? We say because *Brahman* is beyond human speech. We have belief in the existence of that which can be the subject of speech. Belief in the non-existence of that which is beyond the power of speech is but proper. Just as pot etc., is rightly held to be existing, since it is the subject of speech, and the contrary is non-existent, it is well-known. Thus, by parity of reasoning, there may be a suspicion of the non-

existence of *Brahman*. Therefore, it is said "If he knows that *Brahman* exists etc." He goes on to say what will result to him who believes in its existence. The knowers of *Brahman* know such persons to become one with the real existing *Brahman* himself taking the form of *Brahman*. Therefore the meaning is that a person who so knows becomes like *Brahman* worthy to be known by others. Or, he who says that there is no '*Brahman* becomes non-existent by reason of his indifference to right conduct in relation to the settlement of caste, stages of life etc., because he does not believe in *Brahman*. Therefore, an unbeliever is said to be vicious. The opposite is 'virtuous'. He who knows that *Brahman* exists 'truly reaches him by reason of his faith in that which is the cause of reaching *Brahman*, *viz*., right conduct in relation to caste, stages of life etc. Therefore, virtuous men know him who leads a good life, to be virtuous. The meaning is that one ought to believe that *Brahman* exists. Of it, the former (*A'tman* of knowledge), this born of its body is the soul. Which is 'this ? This made of joy. As to this (*A'tman* of joy) there is no suspicion of non-existence. The suspicion of non-existence is right as to *Brahman* in whom all distinctions disappear. *Atah*, therefore, *i. e*., because *Brahman* is common to all. Then come these questions of the hearer, *i.e*., the pupil ; after, that is, after the sayings of the preceptor. For, *Brahman*, the cause of *A'kasa* etc., is common to both the knower and the ignorant. Therefore, the ignorant person's reaching *Brahman* is also suspected. The particle *uta* is

here for *api* (even). Does any ignorant man go from here and obtain *Brahman* ? It must be seen that there is this second question, " Does he not obtain *Brahman* ?" The plural ' questions,' denotes that there are two questions as to the knower. If the ignorant man does not obtain *Brahman* who is the common cause, the knower's obtaining *Brahman* is also questioned. Therefore is the question with respect to him " or the knower etc ". " Does any knower of *Brahman* going from this to *Brahman*—etc ". *Samasnutâ u*] the *â* becoming *i* and *yi* disappearing, the letter *â* becomes *pluta*. *Samasnutâu*. The coming *u* being taken back and the *ta* being taken out of *uta* which has gone before, and the word so formed being placed before *âho*, the question is " *utâho* " etc. Does the knower enjoy this *Brahman* ? Another question is " Does the knower not enjoy it, just as the ignorant man does not ?" Or, there are but two questions, one as to the knower and another as to the ignorant. The plural is justified by the other incidental question arising from the force of the context from the texts, "If he thinks *Brahman* is non-existent" and "if he thinks *Brahman* existing" the doubt naturally arises as to whether it exists or does not exist, and hence arises the first question "does it exist or not." Since *Brahman* is impartial does the ignorant reach *Brahman* or not is the second question. If the *Brahman* is impartial the knower's not reaching *Brahman* exactly like the ignorant is suspected. Therefore, whether the knower enjoys or does not is the third question. The succeeding portion of the text is begun in order

to answer these questions. It was said that *Brahman* is Truth, Knowledge and Infinity. To explain how it is truth, it is said, it is truth because it exists ; because it has been already said that what exists is true. Therefore, because it exists, it is true. How is it that this passage is inferred to have this meaning ? By following the words ; for, the following texts bear this meaning : "They call that truth," "if this *A'kâsa*, *i.e.*, Bliss, did not exist" etc.

Now it is suggested that *Brahman* does not exist, for the following reasons. Whatever is, is capable of being perceived, through the medium of the senses by its peculiar attribute, as a pot etc ; what is not, is not so apprehended, for instance, the horn of a hare etc. *Brahman* cannot be so apprehended, and as it cannot be apprehended by its peculiar attribute, it does not exist. This argument is unsound; for, *Brahman* is the cause of ether etc. It cannot be said that *Brahman* does not exist; for ether etc., of which the cause is *Brahman* is perceived by the senses. It has been observed in the world that that, from which anything proceeds, exists ; for instance, clay, seed etc., which are the material cause of pot, sprout etc. Therefore, *Brahman* exists, because it is the cause of ether etc. Nor do we in the world perceive by our senses anything born out of nothing. If name, form etc., be the product of nothing, they could not be apprehended by the senses ; but we find otherwise. Consequently, there is *Brahman*. There is also the authority of the *Sruti* which asks how something could be produced out of nothing. It also stands to reason that anything could not be produced out

of nothing. It is therefore only proper to say that there is *Brahman*.

Nor could it be argued that if it (*Brahman*) be a cause, like clay, seed etc., it could not be intelligent; for it is capable of wish. It is well known that there is nothing in the world, which, without being at all intelligent, could wish. But we have already said that *Brahman* is omniscient, and therefore it is capable of wish. If it be argued that if *Brahman*, like ourselves, can wish, it proves that *Brahman* has something to wish for, we say there is no force in this contention; for, the desires of *Brahman* do not influence it in the same way as our uncontrolled desires master us. The wishes of *Brahman* are faultless, because they are in their nature like *Brahman*. Therefore, *Brahman* is not influenced by them. On the other hand, it is *Brahman* that prompts these wishes, in accordance with the deeds done by living beings. Therefore, *Brahman* is independent in its wishes. Therefore, *Brahman* has nothing to wish for, because it does not require any extraneous means for their realisation. The desires of living beings do not appertain to Self, require motives like virtue etc., and require extraneous aid, in the accomplishment of objects distinct from the Self, while *Brahman's* wishes are prompted by no such motives, because its wishes are not distinguishable from it.

Thus he goes on to say. He desired ; He, *i.e.*, *A'tman*, from whom came the *A'kâsa*. Desired. How ? That 'I become many'. How can one become many, without entering into other things ?

The answer follows. (*Prajâyeya*) may I produce. The becoming many does not relate to other things, as in the case of begetting a son. How else ? The becoming many is by manifestation in name and form, of that which existed in it, but unmanifested. When the name and form, which exist in it unmanifested, unfold, then the name and form unfold in all situations, without abandoning their own nature and without being divided from *Brahman*, either in space or in time and this manifestation of name and form is the *Brahman's* becoming many. Otherwise, it will be improper to speak of the greatness or smallness of *Brahman*, who has no limbs ; just as the greatness or smallness of *A'kâsa* is only in relation to other objects. Therefore, *Brahman* becomes many by this means. There is, other than the *A'tman*, nothing which is divided from it, either in space or in time, which is subtle distant, different, that was past, that is, or that is to be. Therefore, name and form, under all circumstances, are possessed of *A'tman* only by *Brahman*. But *Brahman* is not of their nature. They (name and form) are said to be *Brahman* in nature, because when we deny that, they are not : *Brahman* with these two limitations, becomes the subject of talk as the knower, the knowable, knowledge and all other speech. *Brahman* thus desiring reflected. " *Tapas* " here means "knowledge"; because of the other text " whose penance is made of " knowledge, " and also because any other " *Tapas* " is inconsistent with its having realised all desire. The meaning is that *Brahman* reflected concerning the arrangement of the world to be created.

Brahman thus reflecting created this world, with space and time, and names and forms—this world which is suitable to the *karma* of the beings and which is according to each being's experience, enjoyed by all the beings. It goes on to mention what he did after creating this Universe with everything in it. He entered the very universe which he created. Here, this has to be considered —how he entered it. What ? Which is right, that he who created entered it, in the same shape or in another shape ? Since we find the termination *Ktvâ* that the creator himself entered it is correct. If the *Brahman* were the cause like the mud, this may not be sound ; for, the creation is in the nature of *Brahman.* It is well known that the cause itself is transformed into the effect; therefore it is not reasonable that the cause should enter the effect after the effect is produced, as if it had not entered before.

For the clay has no entrance into the pot, apart from the clay becoming the part. If it be said that the *A'tman* enters the name and form in another shape, just as mud may enter into the pot in the shape of powder, and that there is that other text: "Having entered in the form of this *jîvâtman,*" we say, this is wrong; because *Brahman* is one. Since the mud is many and has parts, the mud can have entrance into the pot in the shape of powder, also because of the powder of the mud having places not entered by it. But since the *A'tman* is one, has no parts and since there is no place where it is not, to speak of its entrance is unsound. How then can it have entrance ? Entrance is proper from what

we have heard "And even that he entered." It cannot be said that it may have dimensions and that just as the hand may have entrance into the mouth, so the *jîvâtman* has entrance into the name and form; because there is no place where it is not. If it enters the cause itself, there it loses the nature of the *jîvâtman*, just as when the pot enters (becomes) mud, it loses the quality of pot ; nor is the entrance into the cause proper, from the text "And even that he entered." If it be said that it entered another effect; that is, if by saying "and even that he entered," we mean, that the *A'tman*, one effect, became another, *viz.*, name and form, we say it cannot be, because it is contradictory. For, a pot never becomes another ; also because, it is opposed to the texts which recognise the distinction ; because the texts which recognise the distinction between the *jîva* and the name and the form are opposed to it ; moreover, if it be sò, then Liberation is impossible. For, one cannot become that from which he is being realised. The thief, etc., who is bound, cannot become the chains himself.

If it be said that the one cause *Brahman* became the receptacle, body etc., and also that which is contained, the *jîvâtman* within, we still say it cannot be ; because, it is only the thing outside that can be said to enter. That, which is already within another, cannot be said to enter it. That which is outside, can enter, because the word 'enter' means that, just as when we say that a man built a house and entered it. If it be said that there may be entrance, as in the reflection of the sun in water, it cannot be, because of its infinitude

and formlessness. There can be a reflection of one finite, corporeal thing into another clear surface like water. But there can be no reflection of *A'tman*, because it is formless and all-pervading, being the cause of *A'kâsa* etc. Entrance in the form of reflection is impossible, since there is nothing else which can reflect, nor any space, other than that which it occupies. If so, there can be no entrance and there is no other go for the text "And even that he entered." The *Vedas* are our source of knowledge in matters which transcend the senses. But no meaning can be got out of this sentence even with the greatest effort. Therefore this text must be abandoned as meaningless. This ought not to be said : because it has got some other meaning. Why should we discuss where discussion is out of place. This sentence has another meaning which suits the context, and which is the one intended. We have to keep that in mind. "The knower of *Brahman* reaches the unconditioned *Brahman*— who knows that *Brahman* is Truth, Knowledge and Infinity and who knows him to reside in the cavity of the heart". Knowledge of that is here intended and is the one under consideration. In order to inculcate a knowledge of the nature of *Brahman*, we have shown the effects of it, beginning with *A'kâsa* and ending with food. Then the path to *Brahman* was traced: There, within the *A'tman* made of food and different from it, is that made of *Prâna* ; within it, is that made of mind ; and within it is that made of knowledge. And placed within the cavtiy of knowledge, was shown the *A'tman* of joy. Therefore, the *Atman* is inferred to be the

culminating point of intensified bliss through the finding of the indication of the *A'nandamaya*. And within this very cavity, has to be obtained that *Brahman*, the supporting tail, who is the source of all distinctions and in whom there is none. And hence is the figurative import of an " entrance."

For, nowhere else can *Brahman* be known because he is devoid of all distinctions ; and it is seen that distinction is the source of Knowledge, just as the contact with the sun and moon is of *Râhu*. Thus the connection with the *A'tman* in the cavity of the heart is the source of the knowledge of *Brahman*, because of the proximity and power of illumination of the heart. Just as the perception of the pot is preceded by sight, even so the knowledge of *Brahman* is preceded by the power of knowledge and faith. It suits the context to say that it is placed within the cavity of the heart which is the seat of knowledge. But here, in place of a commentary upon it, it is said "Having created it, he entered it himself." That—the cause of *A'kâsa* etc., after creating the world, is obtained within the internal cavity with such distinctions, as seer, hearer, thinker, knower etc., as though it had entered it. And it is that which constitutes its 'entrance, and *Brahman*, the cause of it, therefore exists. Therefore, since it exists, That can be realised as existing. What became of it after entering the effect ? It became the shaped and shapeless things. The *A'tman* is said to become the shaped and the shapeless things, because they are in the *A'tman*, with their names and forms unmanifested, and are

unfolded by the *A'tman*, and when so unfolded become the object of the designations 'shaped' and 'shapeless' and still they are inseparable from the *A'tman*, both in space and time. Moreover, it became *nirukta* and *anirukta*. *Nirukta* is that, of which it is said "this is it" as being distinguished in space and time, and from like and unlike things. And the opposite is *anirukta*. The words *nirukta* and *anirukta* are adjectives qualifying the 'shaped' and the 'shapeless'. Just as it is shaped and shapeless, and visible and invisible, so also it became that which supports and that which does not. Being a support is the quality of shaped things; not being a support is that of things shapeless. 'Invisible,' 'Inexplicable,' and 'not being support' though they are qualities of incorporeal things, yet refer to the manifested world, since there is the intimation that it refers to a period subsequent to the creation of the world. *Tyat* is *Prâna*, etc; it is *anirukta* and is *anilayana*. These are therefore epithets of the shapeless and these alone are the manifested. *Vijnâna* is animate and *avijnâna* devoid of animation like the stone etc. *Satyam* from the context means 'true' relatively; for, there is but one absolute Truth aud that is *Brahman*. But here, we speak of "truth," from a practical point of view, and therefore relatively; compared with the illusion of a mirage, water is said to be true. And '*anrita*' is its opposite. What became all this? The absolute Truth. And what is that? *Brahman* from the context, "*Brahman* is Truth, Knowledge and Infinity." *Brahman*, the one, which can alone be said to

exist, became modified into everything without exception, the shaped as well as shapeless etc. Because, there is no modification of name or form, apart from that. Therefore, is *Brahman* said to be Truth. The question of the seeker of *Brahman* whether, *Brahman* exists or not, is here in issue and it is by way of answer that it is said "*A'tman* desired 'May I become many.'" The purport is that it ought to be known that it created according to its wish the *A'kâsa* and other things characterised as true etc., entered it and became many; seeing, hearing, thinking and knowing; that it is located in that excellent cavity of the heart which is within its own creation and that being perceived by peculiar faith and intuition it exists. To the same effect is said this hymn of the *Brâhmana*. Just as in the previous five, there were *mantras* explaining the *A'tman* made of food etc., here also is a hymn, which elucidates the existence of this, the innermost *A'tman*.

Thus ends the Sixth Chapter.

CHAPTER VII.

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानꣳ-स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति । यद्वै तत्सुकृतम् । रसो वै सः । रसꣳ ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्द-याति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एत-स्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं वि-दुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥

"At first this was non-existent. Then this came to exist. That created itself. Therefore, is it said to be self-made." This which was self-made—that is taste. And having obtained this taste, man becomes blessed. For, who can breathe out or breathe in, if this joy in the cavity of the heart were not. And this *Brahman* himself brings us joy. This *A'tman* obtains fearless oneness with the *Brahman* who is invisible, incorporeal, inexplicable, and unsupported. Then he becomes free from fear. When however this *A'tman* makes any the slightest distinction in *Brahman* then there is danger for him. That *Brahman* himself becomes the source of fear, for him who makes a difference and thinks not. To the same effect is said this hymn.

Com.—At first, this was non-existent. By non-existent' is meant the unmanifested *Brahman*,

as opposed to this manifested, in name and form. It does not mean absolute non-existence; for, from absolute non-existence no existence can come. This—that is, the world developed with distinctions of name and form—was non-existent, that is *Brahman*—at first, that is before creation. Then, from this non-existence, the existence, divided with the distinctions of name and form came to be. How is the phenomenon separated from it? Not as the son from the father. That, which is denoted by the word 'non-existence,' created itself. Therefore, is it said to be self-made. That *Brahman* is self-created is well known to the world because it is the source of all; or, *Brahman*, the cause, is called *Sukrita*, on account of its virtue, because it created everything, being everything. At all events, that which is well known in the world, as the cause of the connection between actions and their fruits etc., and as denoted by the word *sukrita*, be it virtue or something else, can be appropriate, only if an intelligent cause exist. Therefore, there is *Brahman*, because *sukrita* is well known. It also exists, because of this. Of what? Because it is *rasa*. (joy). Why is *Brahman* well known to be *rasa*? It is explained—That is *rasa*. *Rasa* is what gives pleasure and joy, well known in the world as sweet, sour etc. One obtains a *rasa* and becomes joyous. What is not, becoming a source of joy is not seen in the world. Even *Brâhmins* who have no external helps to joy, who have no desires, who have no wish and who have attained knowledge, are seen to be joyous, as if they had external joy. Verily *Brahman* alone is the cause

of that joy. Therefore, *Brahman* full of *rasa* and the cause of their joy exists. It also exists on account of this. Of what? Because we see the activity of breathing etc; for, even the body of the living performs the function of *Prâna* through *Prâna*, and that of *Apâna* through *Apâna*. Thus, the functions of the *Vâyu* and of the senses are seen to be performed by a combination of causes and effects. This mutual dependence, for the purpose of a common object, is not possible without an independent intelligent being; for, we have not seen it otherwise. That is explained. If this *A'nanda* placed in the highest *Akâsa* within the heart were not, who in the world can perform the functions of *Apâna* and *Prâna*? Therefore, *Brahman* exists. That, for whom these causes and effects perform the functions of *Prâna* etc., gives joy to the world. Why? Because, this *Paramâtman* delights the world, according to their virtue. The meaning is that that *A'tman* is looked upon by living beings, as joy, being hidden by ignorance. That *Brahman* exists, because that is the source of fear and fearlessness to the knowers and the ignorant; for, fearlessness can be obtained only by attaching oneself to something which exists. It is unreasonable that freedom from fear could be obtained by something, which did not exist. '*Yadâhyeva*'] because. *Eshah*] the worshipper. *Etasmin*] in the *Brahman*. How qualified? Invisible. Whatever is visible is a modification; for, all modification is meant to be seen. Therefore, 'invisible' means not subject to modification, changeless. In this *Brahman* which is invisible, *i.e.*, changeless, *i.e.*, not per-

ceivable, bodiless, because it is invisible, indescribable, because it is bodiless; it is a distinction alone that can be described. All distinction is modification ; and *Brahman* is subject to no modification ; because, it is the cause of all modification. Therefore, *Brahman* is indescribable. Being so, it is house-less, *i.e.*, propless *i.e.*, unsupported. The meaning of the whole is in this *Brahman* invisible, bodiless, indescribable, unsupported ; and opposed to all effects and their attributes. *Abhayam* is an adverb modifying the verb. Or, it may be converted into and read as '*Abhayâm* , of a different gender. *Pratishthâm*] residence, *i.e.*, becoming the *A'tman*, *Vindate*] attains. Then, finding there no distinction, the cause of fear and the creature of ignorance, he attains fearlessness. For, when he becomes centred in self, he sees, hears and knows nothing else. One may have fear of another but one cannot have fear of one self. Therefore, the *A'tman*, alone is the cause of the fearlessness of the *A'tman*. For, on all sides *Brâhmins* are found to be fearless while causes of fear exist and that cannot be if *Brahman* who relieves from all fears does not exist. Therefore, as they are seen to be fearless, *Brahman*, the cause of their fearlessness, does exist. When does this worshipper attain fearlessness ? When he finds nothing else but the *A'tman* and makes no difference. Then he attains fearlessness. This is the meaning. But when in ignorance the ignorant man perceives another placed before him by ignorance as a second moon owing to a disease in the eye and perceives any difference, however small, in this *Brahman*, then on

account of the perception of such difference, the *A'tman* of him who perceives the difference becomes afraid. Therefore, the *A'tman* alone in the case of the ignorant is the cause of the fear of the *A'tman*. Therefore it is said that in the case of the knower who sees a difference, *i.e.*, who thinks that *I'svara* is distinct from him, that he himself is other than *I'svara* and subject to *Samsâra* and who makes the smallest distinction and who does not think that *Brahman* is one, the *Brahman* called *I'svara*, thus seen as different, causes fear. Therefore the knower who does not realise the entity of the *A'tman*, one and undivided, is really ignorant. It is well-known that the sight of the cause of evil produces fear in one who would avert the evil. The cause of evil cannot be eradicated. Where the cause of the evil is non-existent there can be no fear produced by the sight of the cause. All the world is seen to be full of fear. From the sight of the world full of fear it should be inferred that there is the cause of fear, *i.e.*, the cause of evil itself permanent which the world fears. In this sense also is said this hymn.

Here ends the Seventh Chapter.

CHAPTER VIII.

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमाꣳसा भवति । युवा स्यात्साधुयुवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्याऽऽनन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्याऽऽनन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य । स य श्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् ।

अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति । तदप्येष श्लोको भवति ॥

Through fear of him, blows the wind. Through fear, rises the sun. Through fear of him, speed *Agni*, *Indra* and Death, the fifth. The following is the consideration of *A'nanda Brahman*. Let there be a good youth, student of the Vedas, well disciplined, very firm and very strong. Let the whole earth be full of wealth for him. This is one joy of man. This joy of man multiplied a hundred-fold is one joy of men who have become *Gandharvas* and also of a *Srotriya* who is free from desires. This joy of men who have become *Gandharvas* multiplied a hundred-fold is one joy of *Deva Gandharvas* and also of a *Srotriya* who is free from desires. This joy of *Deva Gandharvas* multiplied a hundred-fold is one joy of the manes whose worlds continue long and of a *Srotriya* free from desires. This joy of the manes whose worlds continue long multiplied a hundred-fold is one joy of the Gods born in the *Devaloka* and of a *Srotriya* free from desires. This joy of the Gods born in the *Devaloka* multiplied a hundred-fold is one joy of the Gods who have become so, by their *Karma* and of a *Srotriya* free from desires. This joy of the Gods who became Gods by their *Karma* is one joy of the Gods and of a *Srotriya* free from desires. This joy of the Gods multiplied a hundred-fold is one joy of *Indra*

and of a *Srotriya* free from desires. This joy of *Indra* multiplied a hundred-fold is one joy of *Brihaspati* and of a *Srotriya* free from desires. This joy of *Brihaspati* multiplied a hundred-fold is one joy of *Prajâpati* and of a *Srotriya* free from desires. This joy of *Prajâpati* multiplied a hundred-fold is one joy of *Brahman* and of a *Srotriya* free from desires. He who is in the *Purusha* and he who is in the sun are one. He who knows thus, leaving this world approaches this *A'tman* made of food, approaches this *A'tman* made of *Prâna*, approaches this *A'tman* made of mind, approaches this *A'tman* made of knowledge, approaches this *A'tman* made of bliss. In that sense is said this hymn.

Com.—From fear of this, the wind blows. From fear, rises the sun. From fear of this, speed *Agni* and *Indra*, and Death, the fifth. "Wind etc.," of great worth, though lords in themselves regularly performed their functions, blowing *etc.*, requiring great effort. This regularity with which they perform their functions can be appropriate only if there is a controller. Therefore, *Brahman*, their cause of fear and controller, exists; because they set about their duties from fear of this *Brahman*, as servants from fear of kings. That cause of fear is Bliss, *i.e.*, *Brahman*. Of this *Brahman i.e.*, Bliss, the following is an investigation. What is there to be investigated about this Bliss will be explained. The question to be investigated is whether this Bliss is produced by the relation of object and enjoyer, like the worldly bliss or whether it is natural. Here the worldly bliss produced by the presence of external and internal helps is

superior. That is here instanced, for understanding the bliss of *Brahman*. For it is by means of this well-known bliss, that the bliss realisable by intelligence turned away from object can be understood. Even worldly bliss is a particle of the bliss of *Brahman*. When knowledge is dimmed by ignorance and ignorance is steadily increasing, it is enjoyed by *Brahman* etc., according to their *Karma* and according to their intelligence, and by means of its relation to such aids as objects etc., temporarily in the worlds. The same joy is realized by a knower and a *Srotriya*, by the destruction of ignorance, desire and *Karma* in the higher and higher worlds of men, *Gandharvas* etc., as multiplied a hundred-fold at every step, till the bliss of *Hiranyagarbha* is reached. When the distinction of object and perceiver created by ignorance is destroyed by knowledge, the natural, all-pervading bliss, one without a second, is realised. To lead to this object it is said as follows: *Yuva*] one young in age; good youth] *good* is an adjective modifying *youth*. One, though young, may be bad; and one though good may not be young. Therefore it is said 'good youth.' *Adhyâyakah*] one who had studied the Vedas. *A'sishthah*] well-disciplined. *Dridhishthah*] very firm. *Balishthah*] very strong; that is, thus furnished with internal helps. To him all this wide earth is full of wealth, *i.e.*, aids to enjoyment *i.e.*, of the helps to *Karma* bearing fruit in this world and in the world to come. The meaning of the whole is a king, *i.e.*, lord of the earth. The bliss of that king is the most excellent that man can have.

This joy of men multiplied a hundred-fold is one joy of men who have become *Gandharvas, i.e.*, the bliss of men who have become *Gandharvas* is a hundred times superior to that of men. *Manushya Gandharvas* are those, who, being men, have become *Gandharvas* by superiority of *Karma* and knowledge. They possess the power of vanishing at pleasure etc., and subtle bodies and limbs. Therefore they have few obstacles and possess many aids to get over couples of opposite conditions. To the *Manushya Gandharva* thus not impeded and furnished with remedies, clearness of mind may accrue. And owing to superior clearness of mind, a realisation of superior bliss. Thus in every higher and higher world owing to superior clearness of mind, realisation of bliss a hundred-fold superior to that in the lower world, is possible. The non-mention of a *Srotriya* free from desires at the very beginning is to state that the bliss of a *Srotriya* free from the desire of enjoyments, incident to mortals is a hundred times superior to the bliss of men and equal to the bliss of men who have become *Gandharvas.* By the expression 'good youth,' student of Vedas, the being a *Srotriya* and sinlessness are intended ; for these two are common everywhere. But the being free from desire is according to the superiority or inferiority of the object the cause of the superiority or the inferiority of pleasure. Therefore, is the use of the term 'free from desire.' It is from this special circumstance that bliss increased a hundred-fold is realised. It is to lay down that, the being free from desire is a help to the attainment of the highest bliss. The rest has been explained. *Devagandharvas*

are so, from birth. The word '*chiralokalokânâm*' is an adjective qualifying '*pitrinâm.*' The manes are so qualified because their worlds stand for a long time. *A'jânah*] the world of the Gods. Those who are born in that world are *A'jânajâh*, *i.e.*, the Gods, born in the world of Gods as such, by the virtue of their performance of the *Karma* enjoined in *Smritis*. The *Karmadevas* are those who reach the abode of the Gods, by the performance of mere *agnihotra* etc., *Karma* enjoined by the Vedas. The Gods are the receivers of the oblations, thirty-three in number. *Indra* is their lord. *Brihaspati* is his preceptor. *Prajâpati* is *Brahma*, the *Virât* whose body is the three words, the one who has become many in form pervading the whole round of creation. Where these varieties of bliss become one, as also virtue produced by it, knowledge which has it for its object and unsurpassed freedom from desire, he is this *Hiranyagarbha* or *Brahman*. This is his bliss. It is directly realised by one who is a *Srotriya* sinless and free from desires. Therefore, these three are inferred to be aids. Of these, the being a *Srotriya* and the being sinless are common. But the being free from desires surpasses it and therefore it is inferred it is the best aid. That of which the bliss of *Brahman* realised by the *Srotriya* and being multiplied a hundered-fold by his freedom from desires is but a particle, according to the texts of the *Sruti*: "It is on a particle of this bliss only, that other beings live," is this natural highest bliss in which its particles separated like the particles of the water of the sea become one. There is no distinction in that state between the bliss and its

enjoyer; because, they are one. The result of this investigation is summed up in "*Sa yaschâyam.*" He who, *i.e.*, the same who is lodged in the highest *A'kâsa* within the heart and who having created all things from the *A'kâsa* down to the *Annamaya* has entered the same. Who is this? The same, who is in the *Purusha* and in the sun, that highest bliss described as realisable by the *Srotriya* and on a portion of which all beings from *Brahma* downwards worthy of joy subsist. He is one in the same sense in which the *A'kâsa* within a pot in a distant place is one with the *A'kâsa*. If it be urged that his description without specification as being in the *Purusha* is not proper and that the description that he is in the right eye is right, because of its being well-known, it is unsound; because, the contest refers to the *Paramâtman*; it is well known that the *Paramâtman* is here contemplated, because of the texts 'the invisible formless &c.,' 'from fear of him the wind blows etc.,' and 'this is the investigation of bliss.' Nor is it right therefore, to describe what is not the subject of the context and it is the knowledge of the *Paramâtman* that is here contemplated. Therefore it is the *Paramâtman* who is referred to in 'He is one etc.' Again the context relates to the investigation of bliss and the result of the investigation should be summed up. The indivisible natural bliss is only the *Paramâtman* and not that which is produced by the contact of the enjoyer and the enjoyable; and the description 'He who is in the *Purusha* and he who is in the sun is one' is agreeble to this view as it destroys the distinction of his being in different

places. If it be asked that in this view, the mention of his being in the sun serves no purpose, we say it is not purposeless; because, it is meant to remove (the notion of) superiority and inferiority. It is from the standpoint of duality consisting in what is shaped and shapeless that the greatest excellence is within the sun; but if that is dropped by the destruction of the conditions in the *Purusha* and by the thirst for the highest bliss, there can be no superiority and inferiority in the case of one who has attained that state. Therefore, that he attains fearlessness and firm seat is reasonable. The question whether he is or not has been explained. The first question has been answered by saying that *Brahman*, the cause of the *A'kâsa* etc., certainly exists. There are two other questions regarding the attainment and the non-attainment of the *Brahman* by the knower and the ignorant. Here the last question is whether the knower attains or not. To remove that doubt, it is said as follows. The intermediate question is answered by the solution of the last and therefore no attempt is made to answer that. He who thus realises the *Brahman* above defined, dropping all distinction of inferiority and superiority and realises 'I am Truth, Knowledge and Infinity'—the word '*evam*' referring to the subject of the context —having turned away from this world, the combination of visible and invisible objects, *i.e.*, having become free from desires approaches the *Annamaya* as explained, *i.e.*, does not see, the world of objects as distinct from the *Annamaya A'tman*, *i.e.*, sees all that is gross, as the *Annamaya A'tman*. Then he sees the

inner *Prânamaya A'tman* seated in all the *Annamaya A'tman* and inseparable from it. Then, he sees the *Manomaya*, the *Vignânamaya* and the *A'nandamaya A'tman*. Then, he attains fearlessness and firm seat in the invisible, incorporeal, inexplicable and unsupported *Brahman*.

Here is a point that deserves to be thought over. Who is it that knows this, and how does he attain *Brahman*? Is the person who attains *Brahman* distinct from *Brahman* or one with him? If it be answered that he is distinct from *Brahman*, it is against the *Sruti*. Having created it, he immediately entered it; "He knows not who thinks 'He is one and I am another. Thou art that, one and without a second." If it be said that he is one with *Brahman*. to say that he attains the *A'tman*, which is all joy, is to make him the subject and the object at the same time; besides, it would be making *Paramâtman* a *Samsâri*, or one subject to the bonds of life. It may also result in proving that there is no *Paramâtman*. We answer that he is the same with *Paramâtman*; for, the becoming one with *Paramâtman* is the end aimed at. The *Sruti* that he who knows *Brahman* obtains the highest (*Brahman*) clearly shows that the becoming one with the *Paramâtman* through knowledge is the end contemplated. It is said that one cannot become in nature one with another, and that it is absurd to speak of one becoming himself. This argument is not sound; for, we only mean that the notion of duality caused by ignorance is removed (by knowledge). The attainment of Self, which is the end of the knowledge of *Anna* (food) and other forms of *A'tman*, the creatures of ignorance erro-

neously elevated to the rank of *A'tman*, which they are not. If it is asked why it should be so understood, we answer it is because knowledge of *Brahman* alone is prescribed. It is seen that the effect of knowledge (*Vidya*) is the removal of ignorance (*Avidya*), and knowledge alone is here prescribed as a means. If it be argued that it only instructs as to the road to be taken, we say that the prescribing of the knowledge alone is not supported by reason; for, it is only where the country to be reached is distant that we find the road pointed out. It could not be said that one is going within his own village; for, it is contradictory. There it is not knowledge regarding the village that is advised but the knowledge of the road, which taken, leads to the village. But we do not find in this instance that any knowledge of any means other than the knowledge of *Brahman* is inculcated. Nor can it be said that the knowledge of *Brahman* supplemented by such other means as the performance of *Karma* above detailed, is prescribed as the means to the attainment of the highest; for, this argument has already been refuted on the ground that emancipation is permanent. The *Sruti* also proves that the created Universe is not distinct from *Brahman*; for, it says 'Having created it, he immediately entered it.' Again, it is only on this view that he who knows *Brahman* can attain fearless permanence. It is only when the knower sees nothing else but his Self that he can be fearless and permanent; for, in that case there is none distinct from Self that could cause fear. The notion of duality, the creature of ignorance, is proved to be false by knowledge; for, it is well-known that the

non-existence of a second moon is perceived by a person whose eyes are not diseased. But it may be argued that here the *A'tman* is not so unperceived as distinct from *Brahman.* We reply that it is not perceived either in sleep or during concentration. It cannot be said that this non-perception in sleep is explainable like the non-perception by a person preoccupied with something else; for, nothing is perceived in sleep.

Nor can it be contended that being perceived both during waking hours and in dreams, there is something distinct from the *Paramâtman*; for, waking and dreaming are due to ignorance. Therefore, the duality perceived while waking or dreaming is the creature of ignorance; for, it does not subsist in the absence of ignorance. But, if it is urged that the non-perception of duality in sleep is alike due to ignorance, we say no; for, sleep is the natural state. Immutability is the true condition of things; for, that is independent of external forces. Modification is not the true state, as it is dependent on external causes. The true condition of anything is independent of an agent; whereas every alteration requires an agent. The perception in waking and dreaming moments is a modification of the original state. That state of a thing which is independent of external causes is its true condition, and that state of a thing which is dependent upon external causes is not its true condition; for, this state cannot subsist in the absence of the external cause. Therefore, sleep being the natural condition, there is no modification there, as in waking or dreaming.

But in the case of those who believe that *Brahman* is distinct from the *A'tman*, there can be no getting over their fear, as their fear is due to external causes; for, if the cause be an external reality, it cannot perish (it must continue to keep us in fear) and if it be unreal, it cannot attain the *A'tman*. But if it be argued that the external reality, becomes a Source of fear, only when supplemented by other conditions, we say it leaves us where we were. If the external reality, aided by some other causes, permanent or transitory, such as sins etc., be the cause of fear, there can be no end to that fear; for, the external cause of it, even on that view, cannot cease to be. Conceding that such a cause can cease to be, it is no consolation to any that reality and falsehood are mutually convertible.

On the theory that the individual soul is not distinct from *Brahman*, the difficulty vanishes, as all *Samsâra* is the creation of ignorance. The second moon which the diseased eye perceives has neither an origin nor an end. It cannot be said that knowledge and ignorance come under the same category; for, they could be perceived. Judgment and the want of it are perceived in the mind. Color perceived cannot be an attribute of the percipient. Ignorance is also proved by introspection, as 'I am a fool; my knowledge is not clear.' Knowledge is similarly experienced. The wise teach the knowledge of *A'tman* to others and the others also understand it. Therefore, knowledge and ignorance, like name and color, are not the attributes of the *A'tman* ; for, another *Sruti* says that *Brahman* has neither name nor color.

Name and color are fictions (falsely attributed to the *A'tman*), like day and night to the sun, and have no real existence. If on the theory that *A'tman* is one with *Brahman* it is objected that the same thing cannot be the subject and the object at the same time, as appears in the text 'He passes the *A'tman* which is all joy,' we answer that *Sankramana* in the text does not mean a physical transition from one place to another, but a mental realisation of it. It is not a physical progress like that of the leech that is here inculcated, but it is only a mental progress that is meant by the *Sruti*. It cannot be said that the word *Sankramana* is used in its primary signification of transition from one place to another; for, this is not seen in the case of the '*Annamaya A'tman*.' It is well known that in the transition from the *Annamaya A'tman*, there is not seen any physical act of transition to beyond this external world, either as in the case of the leech or otherwise. Nor could it be urged that as in the case of the *Manomaya* and the *Vijnâna-maya A'tman*, the word *Sankramana* here denotes 'Going out from and returning to Self.' If the word *Sankramana* in the case of the *Annamaya A'tman* is used in its primary sense, it cannot consistently be argued in the case of the *Manomaya* and the *Vijnânamaya A'tman*, to mean 'Going out from and back to Self.' Thus the *A'nandamaya A'tman* cannot be said to return to itself. Therefore, the word *Sankramana* does not mean the physical act of reaching nor anything due to the action of the *Annamaya* or other forms of *A'tman*. By this elimination, it is clear that the *Sankramana*

(transition) here meant, is a purely mental operation performed by some other than any from the *Annamaya* to the *A'nandamaya.* If *Sankramana* be merely a mental process, then the mistake of the *A'tman* within the *A'nandamaya*, the creator of everything, from either, to the *A'nnamaya A'tman* into which he subsequently enters, in viewing *Annamaya* and other forms as *At'man* which they are not—a mistake induced by its contact with the cavity of the heart, is removed by the mental realisation of *A'tman.* This removal of the error caused by ignorance is the sense in which the word *Sankramana* is here figuratively used; for, otherwise we cannot speak of the *Sankramanam* of the omnipresent *A'tman.* There is no existing thing other than itself which it can reach. Nor can it go beyond itself; for, certainly the leech does not go beyond itself. Therefore, *Sankramanam* only means the realisation of *At'man* according to its definition contained in the text (*Satyam gnânam anantam Brahma*). Multiplying, the entry into its own creation, the attainment of bliss, the removal of fear and transition are by some fiction attributed to *Brahman* in practice, but no condition can attach to *Brahman*, the really unconditioned. Having thus by degrees realised the unconditioned *A'tman*, he does not fear anything and attains permanence. In this sense is said this hymn. This *mantra* is for the purpose of briefly elucidating the meaning of the whole of this chapter of *A'nanda valli.*

Here ends the Eighth Chapter.

CHAPTER IX

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्म-णो विद्वान् । न बिभेति कुतश्चनेति । एतꣳह वाव न तपति । किमहꣳसाधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानꣳस्पृणुते । उभे ह्येवैष एते आत्मानꣳस्पृणुते । य एवं वेद । इत्युपनिषत् ॥

Knowing the bliss of *Brahman* from which all words return without reaching it, together with the mind, (one) is not afraid of anything. Him certainly does not grieve (the thought) 'why have I not done what is good ; why have I committed sin. He, who knows thus, regards both these as *A'tman*. Indeed both these he regards as *A'tman*, who knows thus. Thus ends the Upanishad.

Com.—From which] from which *A'tman*, unconditioned, above defined, the one bliss without a second. Words] names denoting conditioned objects, such as *dravya* (material), but used by speakers for denoting even *Brahman* unconditioned and without a second, because it is also an existing thing like the rest. Not having reached] without making clear. Return] lose their ability. Mind] belief, knowledge. That too attempts to elucidate what is beyond the senses and which name attempts to explain. Where there is knowledge there speech goes. Therefore, speech and mind, name and perception always go together. Therefore he who realises in the manner aforesaid that highest

bliss of *Brahman* from which all words used by speakers for the elucidation of *Brahman* return together with the mind capable of elucidating everything; because, it is beyond perception, unnamable, invisible and unqualified—that highest bliss of *Brahman* which is the *A'tman* of the *Srotriya*, sinless, not afflicted by desires and free from all desires, which is free from the relation of enjoyment and enjoyer, and which is natural, eternal and invisible—is not afraid of anything; for, there is no cause; for, there is nothing other than that knower whom he should fear. It has been said that when one from ignorance finds the smallest difference, then there is fear for one. It is appropriate that in the case of the knower, he is not afraid of anything owing to the destruction of the cause of fear created by ignorance, like that of the second moon seen by the diseased eye. The *mantra* is quoted in respect of the *Manomaya*, because mind is a help to the knowledge of *Brahman*. Regarding that as *Brahman* and to praise it, the existence of fear alone was denied by the text "he never fears." But here in respect of the one *A'tman*, the existence of the very cause of fear is denied by the text 'he is not afraid of anything.' But is there not cause of fear—omission to do what is good and commission of sin? Not so; how is explained. Him] who knows this in the manner aforesaid. *Ha* and *vâva* are particles expressing certainty. *Tapati*] grieves or afflicts. How is it that the omission to do what is good and the commission of sin do not afflict? When the time of death is near, one repents 'why have I not done what is good.'

Similarly, one thinks 'Why have I committed actions forbidden' and is grieved from fear of miseries such as being thrown into Hell. But these—omission to do what is good and commission of sin—do not afflict this man. as they do the ignorant. But why do they not afflict the knower? It is thus explained. He who knows thus regards these, good and bad—causes of grief—as the *Paramâtman* and with this thought delights, *i.e.*, strengthens the *A'tman*. Both these] virtue and vice. *Hi*] because. This knower strengthens his *A'tman* by regarding virtue and vice as *A'tman* and by stripping them of their distinctive nature by the nature of his own *A'tman*. In the case of him who knows *Brahman*, the one bliss without a second above defined, virtue and vice, regarded by him as his *A'tman*, become powerless, do not afflict him and do not become productive of subsequent births. Thus has been explained in this chapter the Upanishad of the knowledge of *Brahman*, *i.e.*, a secret higher than all knowledge has been explained. The highest consummation lies here.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि ना वधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥ हरिः ओं ॥

May it (the knowledge of *Brahman*) protect us both. May it make us both enjoy. May we together acquire the capacity for knowledge. May our study be brilliant. May we not hate each other.

Om Peace, Peace, Peace, *Harih Om*.

Here ends the Ninth Chapter.

Thus ends the *Brahmânanda valli*.

The Bhrigu Valli

हरिः ओं । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

Harih Om. May it (the knowledge of *Brahman*) protect us both. May it make us both enjoy. May we together acquire the capacity for knowledge. May our study be brilliant. May we not hate each other.

Om Peace, Peace, Peace.

CHAPTER I.

हरिः ओं । भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तꣳहोवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

Harih Om. *Bhrigu*, *Varuna's* son, approached his father *Varuna* saying, "Oh Reverend sir, teach me *Brahman*." He (*Varuna*) said this to him (*Bhrigu*). "Food, *Prâna*, the eye, the ear, the mind and the speech (are *Brahman*)." He said to him "That from which these beings are born, That by which, being born, these beings live—That

which they go to and enter into—know That; That is *Brahman*." He performed a penance. And having done that,—

Com.—We have seen in the *A'nandavalli* that since the *Brahman* who is *Truth*, Knowledge and Infinity, having created *A'kâsa* etc., ending with things made of food is being perceived as if it had distinctions, man ought to know "I am one with that joy invisible which is unlike everything else;" because, entrance into it means knowing thus; and that to him who knows this, virtue and vice do not become the cause of future birth. And the method of knowing *Brahman* we have dealt with. Hereafter, he goes on, in order to speak of the penance which is the means of obtaining *Brahman* and of the worship relating to food etc. The story that it was related by the father to his dear son is to praise knowledge. The particle *vai* is to remind that it is well known. We are reminded that the name *Bhrigu* is well known. *Vâruni* is *Varuna's* offspring. He being desirous of knowing *Brahman*, approached his father *Varuna* with the hymn "Teach me *Brahman*, Oh Reverend sir." And he the father, spoke thus to his son, who thus approached him according to the *Sâstras*. "Food, *Prâna*, eye, ear, mind, speech." Food is body. *Prâna* is the consumer; the helps to Perception are eye, ear, mind, speech. These are said to be aids to the knowledge of *Brahman*. After mentioning these, food etc., which are as the gate-way to *Brahman*, he goes on to give him a description of *Brahman*. What is it? From whom are born all the living things from *Brahma*

to a worm, by whom, being born, these living things are sustained, grow; in whom these beings enter at the time of their destruction and with whom they become one; from whom these things do not swerve either at their birth or existence or death. That is the description of *Brahman*. That *Brahman*, desire to know well. The meaning is 'know the *Brahman*' who is thus defined through food etc. Another *Sruti* also says: "Those who know the *Prâna* of *Prâna*, the eye of the eye, the ear of the ear, the food of the food, and the mind of the mind, have realised *Brahman*, ancient and first." He shows that these are the gate-ways to the knowledge of *Brahman*. That *Bhrigu* having heard from his father the gate-ways to the knowledge of *Brahman* and the description, began to perform penance which is the means to the knowledge of *Brahman*. How is it that *Bhrigu* understood that penance was an aid, though penance was not inculcated; because the instruction was incomplete. To the realisation of the *Anna-maya Brahman* etc., the path and the definition had been stated in the text 'From whom these beings etc.' That is certainly incomplete because the true *Brahman* had not yet been pointed out. Otherwise, *Brahman* in its true nature should have been explained to the son desirous of knowing it, in the form '*Brahman* is of this nature.' But he did not so explain. What then did he? His explanation was incomplete. It is therefore inferred that the father required also another aid to the knowledge of *Brahman* and the resorting to penance is because it is the pre-eminent aid of all; for it is well known

in the world that of all aids to the attainment of eternal objects, penance is the most excellent aid. Therefore, *Bhrigu* resorted to penance as being the means to the knowledge of *Brahman*, though his father did not say anything about penance. And that penance is the tranquillity of the external and the internal senses because that is the path to the attainment of *Brahman*. The greatest penance is the concentration of the mind and the senses; from the *Smriti* "That is a greater virtue than all the other virtues." And he having performed penance,—

Here ends the First Chapter.

CHAPTER II.

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳहोवाच । तपसा ब्रह्मविजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

He knew that food was *Brahman*; for, it is from food that all these beings are produced; and being produced from it they live by it; they go towards food and become one with it. Having known that, he again approached his father *Varuna*, saying "Oh Reverend one, teach me *Brahman*." He (*Varuna*) told him "Desire to know *Brahman* by penance. Penance is *Brahman*." He performed penance and having performed penance,—

Com.—He came to know that food was *Brahman* because it had the distinctive marks set forth. How? For, from food are produced all these beings; by it they live; they go to food and become one with it. The gist is that it is right that food should be *Brahman.* After performing penance and knowing that food is *Brahman,* because it satisfied the definition of *Brahman,* he again approached his father *Varuna,* being beset with doubt. "Oh Reverend one teach me *Brahman.*" What the cause of the doubt is, is mentioned. Advising penance again and again, instead of showing the origin of food, is to clearly indicate that penance is the best means. So long the description of *Brahman* does not become unsurpassed, and the desire to know does not cease, so long is penance the only means. The meaning is by penance alone try to know *Brahman.*" The rest is clear.

Here ends the Second Chapter.

CHAPTER III.

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

He knew that *Prâna* was *Brahman*; for, it is from *Prâna* that all these living beings are produced; and being produced from it, they live by it; they go

towards *Prâna*, and become one with it. Having known that, he again approached his father *Varuna* saying "Oh Reverend one, teach me *Brahman*." He (*Varuna*) told him "Desire to know *Brahman* by penance. Penance is *Brahman*." He performed penance and having performed penance,—

Here ends the Third Chapter.

CHAPTER IV.

मनो ब्रह्मेति व्यजानात्। मनसो ह्येव खल्विमानि भूतानि जायन्ते। मनसा जातानि जीवन्ति। मनः प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तꣳहोवाच। तपसा ब्रह्म विजिज्ञासस्व तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा॥

He knew that mind was *Brâhman*; for, it is from mind that all these living beings are produced; and being produced from it, they live by it; they go towards mind and become one with it. Having known that, he approached his father *Varuna*, saying "Oh venerable one, teach me *Brahman*." He (*Varuna*) told him "Desire to know *Brahman* by penance. Penance is *Brahman*." He performed penance and having performed penance,—

Here ends the Fourth Chapter.

CHAPTER V.

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

He knew that knowledge was *Brahman* ; for, it is by knowledge that all these living beings are produced ; and being produced from it, they live by it ; they go towards mind and become one with it. Having known that, he approached his father *Varuna* saying "Oh venerable one, teach me *Brahman*." He (*Varuna*) told him "Desire to know *Brahman* by penance. Penance is *Brahman*." He performed penance and having performed penance,—

Here ends the Fifth Chapter.

CHAPTER VI.

आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति। सैषा भार्गवी वारुणी विद्या। परमे व्योमन्प्रतिष्ठिता। य एवं वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान्कीर्त्या॥

He knew that bliss was *Brahman.* For, from bliss all these beings are produced; by bliss, do these beings live. They go to bliss and become one with it. This is the knowledge learnt by *Bhrigu* and taught by *Varuna.* This ends in that excellent cavity of the heart. He who knows thus becomes one with *Brahman.* He becomes the possessor of food and the eater of it. He becomes great in progeny, cattle and the splendour of *Brâhminhood.* He becomes great in renown.

Com.—Thus *Bhrigu* with his *A'tman* purified and not finding all the marks in *Prâna* etc., slowly penetrated deeper and deeper, till with the aid of penance alone, he learnt the innermost *A'nanda* to be *Brahman.* The meaning of the chapter is that one who desires to know *Brahman* should perform that penance which consists in the control of the external and the internal senses.

The *Sruti* here turning from the story, explains in its own words the purport inculcated by the story. This knowledge was acquired by *Bhrigu*

and was imparted by *Varuna*. This knowledge ends in that excellent cavity of the heart in that supreme bliss which has no second and it began in the soul of food. Any one else who in the same manner gradually penetrates within, by means of penance and knows *A'nanda* to be *Brahman* becomes fixed in the *Brahman* of *A'nanda*, becomes *Brahman* himself, being firm in this knowledge. The visible fruit of that knowledge is also mentioned. He becomes possessed of plenty of food. It is no credit to knowledge, if he merely possesses food. Thus he also becomes the eater of food, that is, he is possessed of a good appetite. He becomes great. He explains great in what. In progeny, that is, sons etc., in cattle *i.e.*, sheep, horses etc., and in that splendour of *Brâhminhood*, that splendour which is the result of calmness, tranquillity, knowledge, etc. He also becomes great in fame which is the result of good conduct.

Here ends the Sixth Chapter.

CHAPTER VII.

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥

Do not blaspheme food. That is thy duty. *Prâna* is food. The body is the eater of food. The

body is fixed in *Prâna*. *Prâna* is fixed in the body. This food is fixed in food. He, who knows that food is fixed in food, becomes one with *Brahman*. He becomes possessed of food and he becomes the eater of food. He becomes great in progeny, in cattle and in the splendour of *Brâhminhood*. He becomes great in fame.

Com.—Moreover, food ought not to be censured, even as a preceptor (ought not to be censured); because, *Brahman* was obtained only through the gate-way of food. That duty is enjoined upon the knower of *Brahman*. The teaching of this duty is to praise food; and the praise of food is because of its being the means of knowing *Brahman*. "*Prâna* is food" because *Prâna* is within the body and because that which is within another is said to be the food of that other.

And in the body is fixed the *Prâna*. Therefore, is *Prâna* food, and body the eater of food. Similarly, the body is food and *Prâna* is the eater of food. Why is the body fixed in *Prâna*? Because, the existence of the body is dependent upon it. Therefore, both these, the body and *Prâna*, are food and food-eater. Since each is based upon the other, therefore each is food; since each is the support of the other, each is food-eater. Therefore, the body and *Prâna* are both food and food-eater. He who knows that this food is fixed in food stands for ever as food and food-eater. Moreover "He becomes possessed of food and becomes the eater of food" etc., as before.

Here ends the Seventh Chapter.

CHAPTER VIII

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादोभवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥

Do not reject food. That is duty. Water is food. Light is the food-eater. Light is fixed in water. Water is fixed in Light. This food is fixed in food. He who knows that this food is fixed in food stands for ever. He becomes the possessor of food and the eater of food. He becomes great in progeny, in cattle and in the splendour of *Brâhminhood.* He becomes great in fame.

Com.—Do not reject food. That is duty. As before, this is said in praise of it. Thus food not rejected from good or bad motives becomes respected. As explained, the subsequent texts ' water is food' etc., should be understood.

Here ends the Eighth Chapter.

CHAPTER IX

अन्नं बहुकुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितम् वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥

Accumulate food. That is duty. The earth is food. *A'kâsa* is food-eater. In the earth is fixed *A'kâsa*. In *A'kâsa* is fixed the earth. This food is fixed in food. He who knows that this food is fixed in food stays for ever. He becomes the possessor of food and the eater of food. He becomes great in progeny, in cattle and in the splendour of *Brâhminhood*. He becomes great in fame.

Com.—The accumulation of food is the duty of one who worships water and light and food and food-eater.

Here ends the Ninth Chapter.

CHAPTER X.

न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्न ᳪ राद्धम् । मुखतोऽस्मा अन्न ᳪ राध्यते । एतद्वै मध्यतोऽन्न ᳪ राद्धम् । मध्यतोऽस्मा अन्न ᳪ राध्यते । एतद्वा अन्ततोऽन्न ᳪ राद्धम् । अन्ततोऽस्मा अन्नं ᳪ राध्यते । य एवं वेद क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान्भवति । तन्मह इत्युपासीत । महान्भवति । तन्मन इत्युपासीत । मानवान्भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमाँल्लोकान्कामान्नी कामरूप्यनुसंचरन्। एतत्साम गायन्नास्ते । हा ३ वु हा ३ वु हा ३ वु अहमन्नमहमन्नमहमन्नम । अहमन्नादो३ऽहमन्नादो३ऽहमन्नादः । अह ᳪ श्लोककृदह ᳪ श्लोककृदह ᳪ श्लोककृत् । अहमस्मि प्रथमजा ऋता३-

स्य । पूर्वं देवेभ्यो अमृतस्य नाऽभायि । यो मा ददाति स इदेव माऽवाः अहमन्नमन्नमदन्तमाऽद्मि । अहं विश्वं भुवनमभ्यभवाऽरम् । सुवर्ण ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ओं शान्तिः शान्तिः शान्तिः ॥ हरिः ओम् ॥

Do not deny residence to anybody. This is duty. Let one therefore acquire much food by any means whatsoever. They say 'food is ready.' If this food is given first, food is given to the giver first. If this food is given in the middle, food is given to the giver in the middle. If this food is given last, food is given to the giver last. He who thus knows will obtain reward as mentioned. *Brahman* resides in speech as preserver ; as acquirer and preserver in *Prâna* and *Apâna* ; as *Karma* in the hands ; as gait in the feet ; as the discharge in the *anus*. Thus the meditations in respect of man. Next in respect of Gods, as satisfaction in rain, as strength in lightning, as fame in cattle, as light in stars, as offspring, immortality and joy in the organ of generation, as all in the *A'kâsa*. Let one worship that as support. One gets support. Let one worship that as *Mahas*; one becomes great. Let one worship it as mind ; one becomes thoughtful. Let one worship that as *namas* ; one's desires bend. Let one worship that as *Brahman* ; he realises *Brahman*. Let one worship that as *Brahman's* place of destruction ; one's enemies and rivals perish. His brother's sons unfriendly also perish. He who

is in the *Purushâ* and he who is in the sun, he is one. He who knows thus leaving this world approaches this *A'tman* made of food, approaches this *At'man* made of *Prâna*, approaches this *A'tman* made of mind, approaches this *A'tman* made of knowledge, approaches this *A'tman* of bliss, travels these worlds eating what he likes and assuming what forms he likes sits singing this *Saman* 'Oh; Oh! Oh! I am food, I am food, I am food. I am the eater of food, I am the eater of food, I am the eater of food. I am the author of the *Sloka*, I am the author of the *Sloka*. I am the author of the *Sloka*. I am the first born of the True. Before the Gods, I was immortal. Who gives me, preserves me thus, I am food, eating the eater of food. I have conquered all this world. I am luminous like the sun." Whosoever thus knows. This is the Upanishad.

Com.—So the worshipper of the earth and *A'kâsa* should not refuse residence to any one, that is, should not turn out any one who comes to live with him. When residence has been given, food also ought necessarily to be given. Therefore, by some means or other, man should obtain much food, that is should store up food. Since the wise men who have food say to the hungry comer 'Food is ready for you' but do not say nay, therefore also—this ought to be taken with the previous sentence—food ought to be stored up. Further, the greatness of the gift of food is mentioned. For how long he gives food, for so long does food fall to his share. He explains how it is. When one gives food in his youth or in the best mode, *i.e.*,

with great respect to the guest who seeks food, what results to him is explained. Food is served him in his youth or in the best mode as he gave. Similarly, if he gives food in the middle of his life or with middling courtesy he gets food in the same. If he gives food in his old age with scant courtesy, *i.e.*, with disrespect, he gets food in his old age or with scant courtesy. He who knows this, that is, the greatness of food as above set forth, obtains the merit of the gift of food as abovementioned. Now, the mode of worshipping *Brahman* is mentioned. As *Kshema* in the tongue] *Kshema* means the protection of that which has been obtained. *Brahman* ought to be meditated upon as being *Kshema* in the tongue. *Yogakshema*.] *Yoga* is the acquisition of that which had not been acquired. Though *Yoga* and *Kshema* exist while *Prâna* and *Apâna* exist, still they are not the effect of *Prâna* and *Apâna*. What then are they? They are due to *Brahman*. Therefore, *Brahman* should be meditated upon as being fixed in *Prâna* and *Apâna* in the form of *Yoga* and *Kshema*. Thus, in the other subsequent cases too, it is *Brahman* who is meditated upon in the appropriate shape. Since *Karma* is accomplished by *Brahman*, *Brahman* should be meditated upon as being *Karma* in the hands; as being motion in the legs; as being discharge at the anus. These are the human *Samâjnâh*, that is, the knowledge or wisdom or meditation relating to the body. Then is mentioned meditation relating to the Devas. As pleasure in rain] since rain is the source of pleasure through food etc., *Brahman* should be contemplated as

being pleasure in rain. Similarly, in the others, it is *Brahman* who is to be meditated upon in the different shapes. Similarly, in the shape of strength in lightning; in the shape of fame in cattle; in the shape of light in the stars. Procreation, immortality (immortality is obtained by the discharge of debts by the son) and joy, all these result from the organ of generation. The *Brahman* should be worshipped as being fixed in the organ of generation in this shape. Everything is fixed in *A'kâsa*; so whatever is in *A'kâsa*, that ought to be meditated upon as *Brahman* itself. And that *A'kâsa* is *Brahman* itself. Therefore, it ought to be worshipped as the support of all. By the meditation of the quality of strength, man becomes strong. Similarly, also as to those previously named. It will be seen that whichever fruit is at the disposal of *Brahman*, that is *Brahman* himself. Also from that other text, 'In whichever form he meditates upon him, that form he becomes.' Meditate upon it as *mahas* that is, as possessing the quality of greatness; you become great. Meditate upon it as *manas*, that is, as thinking; you become capable of thinking. Meditate upon it as *namas*, that is, as possessed of the quality of bending. To such worshipper, the desires, that is, the objects of desire become submissive. Meditate upon it as *Brahman*, that is, as growing, you become possessed of its quality. Meditate upon it as the place of destruction of *Brahman*. *Parimara* is that in which are destroyed the five *devatas*, lightning, rain, the moon, the sun and fire. Therefore the wind is the place of destruction as it is well-

known from another text of the *Sruti*. And this wind is not different from *A'kâsa*; therefore, *A'kâsa* is the place of destruction of *Brahman*. Meditate upon this *A'kâsa*, which is one with the wind, as being the place of destruction of *Brahman*. Those adversaries hating him who know thus—since adversaries may not hate, they are qualified by *hating adversaries*—the rivals hating him lose their life. Moreover, even those adversaries who do not hate him, even they lose their life. We have said beginning with '*Prâna* is food. The body is the food-eater' that the creations ending with *A'kâsa* are food and food-eaters. Have we not said that with each consideration, it becomes manifest that this worldly existence with the destruction of the eater and food, is only in relation to phenomena but not to noumena. But on the *A'tman*, it is superposed only by delusion. It ought not to be said that *A'tman* is the creation of *Brahman* and that therefore worldly existence is properly predicated of *A'tman*. No; because, we hear of the entrance only of that which is not subject to *samsâra*. 'Having created it, he entered it himself] we hear only of the entrance into the creations, of the *Paramâtman* which is the origin of *A'kâsa*, etc., and which is not subject to *samsâra*. Therefore, the individual soul which has entered into the created beings is the *Paramâtman* free from *samsâra*. Also, from the propriety of the same doer in both 'Having created it, he entered it himself.' The termination *ktva* is proper, only if there is the same doer for the acts of creation and entrance. It cannot be said that, having entered, it might

have become something else; because (actual) entrance has been denied by giving it another meaning. Nor can it be said that because of the special text 'With this *Jiva,*' it enters with a different quality. Because, it has been said to be the same. 'Thou art that.' Nor can it be said that it is only for one who has become different that the power to remove that difference is required; because they are mentioned in the same predicament. 'That is truth. He is *A'tman*. Thou art that.' It cannot be said that the subjection of the *A'tman* to *Samsâra* is visible; because, the knower can never be known. We cannot say that *A'tman* is known as subject to *Samsâra*; because, since the qualities, not being distinguished from the qualified, cannot be objects. Such as heat and light cannot be heated and lighted. If it be urged that from sight of fear etc., it is inferred that it is miserable etc., it is unsound; because fear etc., and sorrow are knowable and therefore cannot be the qualities of the knower. It should not be said that it is opposed to the systems of Logic of *Kapila* and *Kanâda*, because they might be deluded as they have no authority and are opposed to the Vedas. According to the Veda and according to reason, *A'tman* has clearly no worldly existence. Also because of its unity. How it is one is explained.

'He who is in the *Purusha* and He who is in the sun. They both are one' etc., as before. Having entered the soul of bliss step by step through the soul of food etc., he sits singing this song. The meaning of the *Rik* '*Brahman* is Truth, Knowledge etc.' has been given in full. But we have not set

forth at length the meaning of the *Rik* which mentions the result 'He enjoys all desires together with the wise *Brahman*'—in the *A'nandavalli* which expands the meaning of '*Brahman* is Truth etc.' The following is now begun in order to show what they are, of what nature those desires are and how again he enjoys them with *Brahman*. Then in the story of the father and son which was supplemental to the previous chapter on knowledge, it was said that penance was the means to the knowledge of *Brahman*. We have also mentioned the application of the creations beginning with *Prâna* and ending with *A'kâsa* as food and food-eater. We have also mentioned the methods of meditations relating to *Brahman*. It has already been shown that all these desires which are generally attainable with the help of several means relate to the various created objects such as *A'kâsa* etc. When there is unity how can there be a desire and one who desires; for, then all distinctions migrate, merge into the *A'tman*. It is explained how one who knows this becomes *Brahman* and enjoys all his desires at the same time. Because, he becomes the *A'tman* of all. He says. How he becomes *A'tman* of all is explained. By the knowledge of the identity of the *A'tman* in the *Purusha* and the *A'tman* in the sun, he drops all distinctions of superiority and inferiority having passed through the sheaths born of ignorance beginning from that made of food and ending with that of *A'nanda* becomes *Brahman* who is Truth, Knowledge and Infinity, who has the qualities of invisibility etc., who is self-created, who is joy, unborn and immortal, who is fearless, who is the one without

a second and who is the goal. And becoming this —this should be taken with the distant clause—he wanders through these worlds *Bhûh*, etc. How does he wander? *Kâmân ni*, *i.e.*, eating at his pleasure. *Kâmarûpi*, *i.e.*, assuming any shape at will. Wandering, *i.e.*, enjoying as *A'tman* all these worlds, being all. Then? He sits singing this song, *Brahman* himself is *Sâman*; because, it is *Sama*, *i.e.*, equal. He stands loudly proclaiming, for the benefit of the world, the unity of *A'tman*, singing of that which is one with all, of that supreme contentment which is the fruit of his knowledge. How does he sing? *Haaau* which is used in the sense of the particle *âho*, in order to indicate extreme wonder. What that wonder is, is explained. The one *A'tman* without a second, though simple, *i.e.*, myself, is food and is the food-eater. I am also the *Sloka-krit*. *Sloka* is the union of food and food-eater. I am the maker of that union; that is, I am he who is conscious; I am the combiner of all food intended for the benefit of the eater and diverse in nature by reason of its being intended for others' benefit.

The three-fold repetition is to indicate wonder. I am] shall become, *Pratamajâh*] first born. Of the true] of the existing world shapen and shapeless. Before the Gods, I was the midst of immortality; that is, the immortality of living beings lies in me. He, who gives me (food) to those who want food, protects him thus without loss. But who, without giving me in time to those who ask for me, eats food, I eat him, so eating food. Here, he

says. If this be so, I am afraid of emancipation which is becoming the *A'tman* of all. Let me be *Samsâra*. Because, even if liberated I shall, becoming food, be eaten. Do not thus fear food; because, all eating at pleasure is mere matter of talk. But the knower transcends all this matter of talk. This distinction between food and eater created by ignorance becomes one with *Brahman* by knowledge. To him, there is certainly no second other than himself which he should fear. Therefore, one should not be afraid of emancipation. If this be so, why should he say 'I am food. I am eater.' This talk of food and eater in the nature of an effect is mere matter of talk and is not a real existing thing. Even this, of which *Brahman* is the cause; is thought not to exist without *Brahman* and for the purpose of praising the becoming one with *Brahman* which is the effect of the knowledge of *Brahman*, it is said 'I am food. I am food etc.' Therefore, there is in the case of him who has become *Brahman* by destruction of ignorance, not even the suspicion of faults created by ignorance such as fear etc. I pervade all the world (*bhuvanam*) so called, because it is to be resorted to, by all beings from *Brahma* downwards; or because, all beings are born there. I am brilliant like the sun. The word *na* expresses similitude; that is, my light is at once splendid like the sun's. Thus the knowledge of the *Paramâtman* is explained in these two *vallis*. He who thus acquires this knowledge of *Brahman*, as explained, having control over the external and the internal senses, being free from desire, content and self-

composed, and performing great *tapas* obtains the fruit above described.

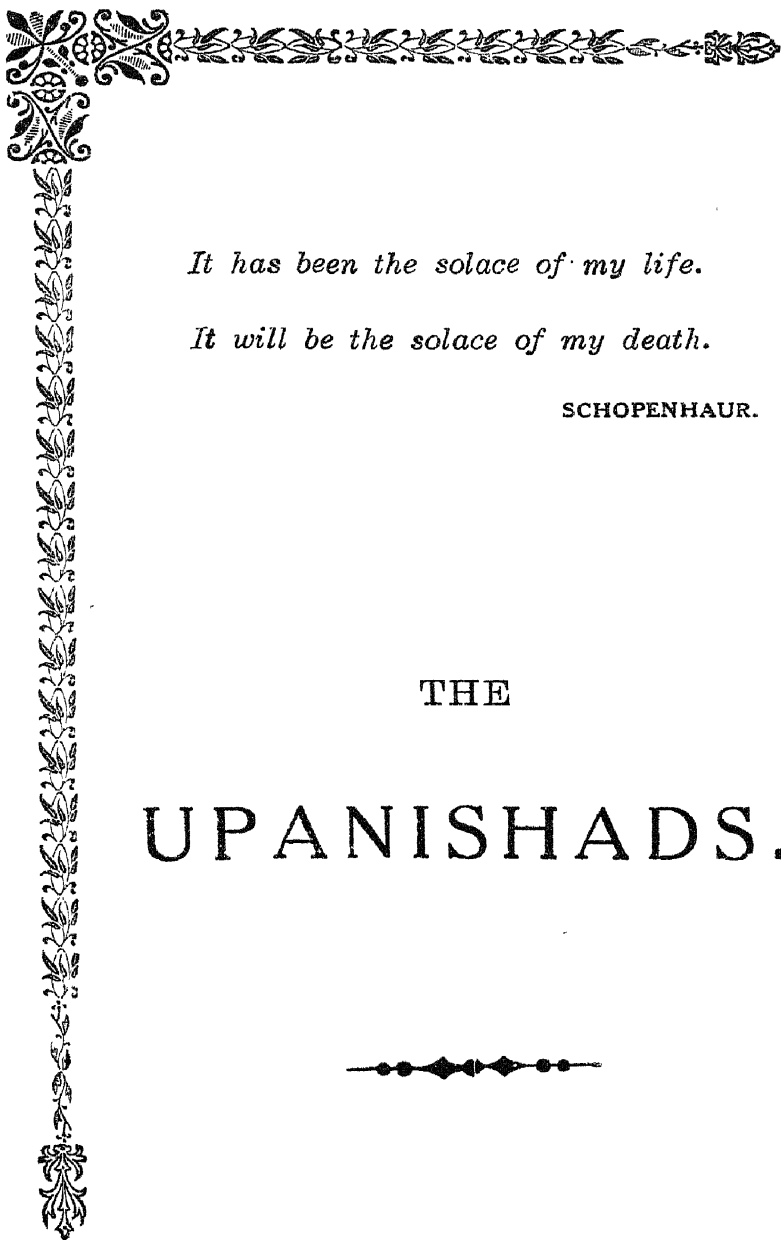
Here ends the Tenth Chapter.

May it (the knowledge of *Brahman*) protect us both. May it make us both enjoy. May we together acquire the capacity for knowledge. May our study be brilliant. May we not hate each other.

Om Peace, Peace, Peace. *Harih Om.*

Thus ends the *Bhrigu Valli.*

Here ends the Taittiriya Upanishad.

The India Printing Works, Madras.

It has been the solace of my life.

It will be the solace of my death.

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THE

UPANISHADS.

THE UPANISHADS.

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